

Southern Churchman

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RICHMOND, VA., SEPTEMBER 22, 1923.

No. 39.

EARTHQUAKE LOSSES OF THE JAPANESE CHURCH



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A cable from Bishop McKim tells of our losses by earthquake and fire in Japan.

Our Missionaries are safe, but in desperate need.

Homes, clothing, furniture, books; everything is gone.

St. Luke's Hospital, St. Paul's Middle School, St. Margaret's School, the Cathedral, the Bishop's House, Christ Church, All Saint's, St. John's, Grace, St. Timothy's, True Light and Love of God,—all destroyed.

St. Paul's University and the Theological School near Tsukiji, partly destroyed.

Other districts where the Church has important work have not yet been heard from. Later reports are certain to tell of further losses.

Plans for permanent reconstruction will be developed in due time, but now, immediately, we must supply emergency relief.

Our Missionaries and Native Clergy must have food and shelter and clothing. We must provide temporary places to worship, hospitals and schools.

These are instant needs that cannot be denied or delayed. They are personal obligations placed upon all of us.

Every parish and mission of the Church has been asked to make a special offering for the Emergency Relief Fund for the Japanese Church. It is estimated that five hundred thousand dollars will be required for immediate needs.

Every man, woman and child of the Church will want to make a personal offering; an offering of Gratitude, that the lives of our workers were spared, and of Faith, that our work will go on.

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Thoughts For the Thoughtful

Affectation is trying to make brass pass for gold.

In the work of saving the world God wants the help of every Christian.

If you can't do the work you like to do, pray that you may like the work you have to do.

The man who lives only to please himself will soon find out that he has a hard master.

The world still needs men who have the courage to do right when they have to suffer for it.

The poorest people are not those who have to get much out of little, but those who get little out of much.

My sins and faults of youth
Do Thou, O Lord, forget;
After Thy mercy think on me,
And for Thy goodness great."

Peace on earth would mean the liberation of human faculties for the highest and noblest achievements of which human nature is capable.—David Jayne Hill.

I went into the British army believing that if you want peace you must prepare for war. I believe now that if you prepare for war you will get war. General F. B. Maurice.

Obedience does not stop for mystery, but going on, sees twilight brighten into day. When we obey God's laws, it is as if an angel troubled the water, and instantly life and power emerge.

The hunger for happiness which lies in every human heart can never be satisfied without righteousness. The Bible brings news of a Kingdom which is righteousness and peace and joy in the Holy Spirit.

Be thy duty high as an angel's flight, Fulfill it and a higher will arise Even from its ashes. Duty is infinite, Receding as the skies. Were it not wisdom, then, to close our eyes

On duty's crowding only to appall? No; duty is our ladder to the skies; And, climbing not, we fall.

—Robert Leighton.

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SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 88.

RICHMOND, VA., SEPTEMBER 22, 1923.

No. 39.

A TEST OF CHRISTIAN JUSTICE

For some time past we have been troubled by fragmentary news which reached us of serious threatened trouble between the races at Tuskegee, Alabama. At Tuskegee is the Institute for the Training of Negroes which Booker T. Washington founded, the influence of which—like that of Hampton Institute in Virginia—in sending out young colored men and women prepared, in knowledge and habit of work for self-support and for the upbuilding of their communities, has been incalculable. At Tuskegee the relations between the School and its white neighbors have always been friendly and mutually appreciative; and for that reason, as well as for the strategic importance of Tuskegee as one of the great factors in the right working out of race adjustments in the South, any trouble there was to be viewed with grave concern. Reports about the situation were imperfect, and for that reason we have withheld comment. But now there has come a statement from a source which commands confidence—a bulletin from the Research Department of the Commission on the Church and Social Service, of the Federal Council of the Churches.

Thus it relates the important facts:

"In 1921 the U. S. Government decided to locate somewhere in the South a separate hospital for the treatment of Negro veterans of the World War. It was decided finally to place this hospital at Tuskegee, Alabama, near Tuskegee Institute founded by Booker T. Washington. Three hundred acres of land for this purpose were given by the Institute. About forty acres in addition were purchased from a white woman of Tuskegee. A hospital plant was constructed at a cost of about \$2,000,000. When this was nearly completed and the time for opening the hospital approached, the question of personnel and control arose, which has precipitated a controversy that has engaged the attention of white and colored people, North and South, and has seriously involved the welfare of Tuskegee Institute and threatened the good feeling between the white and colored people of the town and nearby territory.

"Dr. Robert R. Moton, the Principal of Tuskegee Institute, had been informed that before anything was done on this matter he would be consulted. It appears, however, that as early as August, 1921, a Major Kenzie was sent in official capacity to the town of Tuskegee. While there, he forwarded a telegram to his superiors in Washington and received a reply giving assurance that the hospital would be controlled and operated by whites. This situation was not known to Dr. Moton and other Negro leaders and apparently was without the sanction of higher Federal officials. Some time later came the upheaval in the Veterans' Bureau which resulted in the resignation of the Director and the appointment of Col. Frank T. Hines as Director.

"Early in February of this year, without the knowledge of the Negroes interested, Col. Robert H. Stanley, a Southern white man, was made superintendent and took charge at the Hospital then preparing to receive patients. Naturally, Dr. Moton was concerned because of the close proximity of the hospital to Tuskegee Institute and because of his previous understanding about a Negro personnel. He therefore wrote President Harding urging the matter of a Negro staff. He was waited upon by a committee of white citizens who pressed him to accede to their desire for a white personnel. This he declined to do. He is quoted to have said recently: 'I stand today where I have always stood—for a colored personnel from top to bottom. I could not do otherwise and be true to my people. We have abundant evidence that our physicians and nurses

are capable of rendering the services demanded. This is not only my own opinion but is the testimony of those in authority outside of the Negro race. I have steadfastly and unswervingly taken that position from the very beginning and have said that by every right of sentiment and justice our physicians and nurses should have the opportunity to serve in that hospital, and I have made this assertion where it would mean most; namely, before the superintendent of the Veterans' Hospital at Tuskegee, the director of the Veterans' Bureau in Washington, and before the late lamented President Harding himself.' In April of this year the Secretary to President Harding, in a reply to the Secretary of the National Association for the Advancement of Colored People, wrote, 'It is the plan of the Director of the Veterans' Bureau, with the approval of the President, to man this institution completely with a colored personnel.'

"All along there has been considerable agitation in Alabama to create sentiment for a white personnel. The help of U. S. Senators and Congressmen from Alabama was enlisted. The Governor of the State supported the effort for a white personnel. There is a law in the state prohibiting a white person from nursing a colored patient. It was stated, however, that the plan would be to have white nurses to each one of whom would be supplied a colored nursemaid in order to get around the provisions of the law. The salaries of the white nurses were to range from \$1,680 to \$2,500 per year, while the salaries of the colored nursemaids were to be about \$60 a month.

"At about this junction the Ku Klux Klan in Alabama projected its hooded head into the situation and mobilized forces at Tuskegee from the adjoining territory. On the night of July 3 several hundred masked Klansmen in automobiles paraded through the town and streets adjoining Tuskegee Institute and the Veterans' Hospital. Eye-witnesses testified that some of them entered the Hospital grounds, but the Superintendent denied it. This demonstration was regarded as a threat of intimidation against the authorities of Tuskegee Institute and the few colored persons who had already been assigned to duty at the hospital. John H. Calhoun, a Negro, assigned as chief accountant at the hospital, left hurriedly a few hours after his arrival following a warning and threat on his life by the Klan. According to Calhoun, the letter, without a postmark or stamp, containing this threat was handed him by Colonel Stanley, the Superintendent of the Hospital. Three Negro nurses who had been appointed were shortly afterward dismissed from the Hospital by order of Colonel Stanley, and two of them filed charges with the Veterans' Bureau and the Department of Justice to the effect that ten hospital sheets had been used for robes of the Klansmen on the night of demonstration; that some of the Klansmen had entered the grounds of the Hospital and after' disrobing had been provided with food at the Hospital Commissary. A few days later Dr. A. B. Kenny, a Negro physician, for twenty-one years Medical Director of St. Andrew's Hospital at Tuskegee Institute, who had been mentioned and endorsed as the possible Superintendent of the new Veterans' Hospital, was waited upon by a committee of white citizens and questioned as to his desire and conviction about the position. He stated his position in favor of a Negro personnel and his own willingness for appointment. Following this he felt so unsafe that he immediately fled with his family from the state. It was reported that his life had been threatened. Requests were also made to the Government at Washington for protection for Dr. Moton, whose life, it was claimed, had also been threatened.

"The situation grew so tense after the Ku Klux parade that Director Hines of the Veterans' Bureau went to Tuskegee to interview the white citizens and study the situation on the ground. The white citizens who were contending for white personnel claimed that there were not competent

colored professional men for the Hospital. However, information and testimonials from eminent physicians as to the efficiency of a number of Negro professional men were furnished. The claim that there were not enough of these men was met when a committee of the National Negro Medical Association furnished a list of more than three times as many men as were required. This phase of the situation was commented on by the New York World as follows: . . . 'All phases of the question are dwarfed by the prime consideration—that of the welfare of the Negro war veterans. If their interests are best furthered by doctors of their own race, and such doctors are found to be equal in skill to available white colleagues, the racial sensitiveness of leading citizens and all questions of local pride and patronage are not worthy of consideration.'

'Following the Klan parade there was a reaction of Southern public opinion, outside of the immediate locality, away from the attitude of the local white citizens agitating for a white personnel. The Daily Times of Tampa, Fla., said: 'It is hard to square the action of the white people of Tuskegee, Ala., with the accepted doctrines and beliefs of the entire South. . . . The idea of a community of Southern white people fighting for the right to nurse and care for and wait on a lot of sick Negroes is not appealing.'

. . . The important question should be one of qualification and competency, and if Negro doctors and surgeons can measure up to the requirements it is difficult to see why they should not have charge of a Negro hospital.'

'Various bodies of the M. E. Church, South, passed resolutions condemning the demonstration of masked and hooded men on July 3. For instance, the Social Service Commission of this Church, said: 'Resolved, That this Commission put on record our appreciation of the incalculable value of that institution (Tuskegee Institute) for the training of our colored fellow citizens and declare our unalterable conviction that any invasion of its rights or interference with the orderly pursuit of its lawful and benevolent labors would be a calamity to the institution and a lasting disgrace to our Southern civilization.'

'The Commission on Interracial Cooperation at its annual meeting in Asheville, N. C., August 3, said: 'It is also a source of gratification to us that the majority of our Southern newspapers have condemned this attempt to influence an action of the U. S. Government by this apparent effort at intimidation, directed against Tuskegee Institute and its teachers. We deplore and condemn such actions on the part of men masked or unmasked, in this day and time, wherever they may occur and whatever may be the cause, as being an offense against Christian civilization and as subversive of every principle of democracy upon which our government and the peace and happiness of all of our people, whether white or black, depends.' A special committee headed by Dr. M. Ashby Jones of Atlanta, and including two other white persons and two colored persons was appointed to look further into the matter and lend any necessary aid for an amicable and righteous settlement of the controversy. The Negro press of the country has spoken with united voice for the manning of the hospital from top to bottom with a corps of Negro officials, physicians, and nurses. The annual convention of the National Negro Medical Association, just closed, passed unanimously resolutions asking that Negro medical men compose the entire staff. Dr. George Cannon, Chairman Executive Committee of the Association, said: 'We believe our position to be a logical one. If Negro patients are segregated, why should not Negro doctors be assigned to care for them?'

'Announcement has lately been made that a white superintendent and two white assistants would be retained and that the remainder of the staff will be colored. Press reports state that this action has been protested by the National Association for Advancement of Colored People, the National Negro Medical Association and other Negro interests.'

The situation thus created seems to us one which the thoughtful conscience of all Christian people, and especially of the people of the South, will deeply deplore and repudiate. Certainly the "race problem" can have no hope of right adjustment unless it is approached in the spirit of Christ. Christian citizens must try to see straight, think fairly and deal generously, and the more so when a stronger race stands in contact with a disadvantaged one which is struggling up to self-support and self-expression.

We believe in social separateness of the white and Negro races, as do the Southern people, and probably the American people, generally. The ablest leaders of the Negroes in the South, such as Major Moton, believe in the same thing. They want to develop their own race in respect for its own possibilities, and dependence upon its own relationships. The gravest evil, and the gravest danger, of

the attempt of white men to project themselves into the Negro hospital at Tuskegee is that it tends to destroy the Negro's incentive for his own independent development. It takes away with arbitrary unfairness his chance to satisfy his legitimate ambition for service and leadership where these ought most naturally to be exercised—among his own people.

From the standpoint of the South, the acquiescence of its people in any such injustice as is proposed at Tuskegee would be not only an unfair but a stupid thing. It would weaken the influence of those conservative and friendly Negro leaders who have tried to work for the progress of their people in full cooperation with the best ideals of the white South. It would play directly into the hands of every radical and incendiary element which would like to commit the Negro to a mood of bitterness and hate.

We do not propose to leave our discussion of the matter on this plane, but there is a dollar-and-cents aspect of it which should not be overlooked. The Bankers Association of Georgia recently published a report showing that there would be over 50,000 idle ploughs in Georgia, thousands of abandoned farms, and millions of dollars loss in values because of the exodus of Negroes. Do Southern people want to stand by and see the incredible folly of a policy developing, as in the Hospital at Tuskegee, which would ultimately drive the most progressive and intelligent colored people out of the South, because of a denial of the most elemental justice and reasonableness of opportunity?

As for the injection of the Ku Klux Klan into the situation, it is not necessary that we should speak. On previous occasions we have said as clearly as language allowed what we think of this abominable, secret thing.

The appeal that we would make is to the South which is the real South—the South of the open countenance, the straight-seeing eye, the chivalrous heart. There is an idealism in the Southern character which will never fail to answer nobly to the challenge of facts truly understood. The facts in the controversy at Tuskegee ought to make multitudes of Southern men and women resolve to use their utmost influence to see to it that the Negroes shall not be discriminated against in filling every office in this hospital for their own race, and that no organizations, nor government, in the North shall be needed to protect them in their peaceful and self-respecting desire to carry out this service.

In his great address at the Atlanta Exposition in 1895, which set the white South ringing with admiration for the man and his message, Booker T. Washington spoke words which the South cannot forget:

"In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to material progress. There is no defense or security for any of us except in the highest intelligence and development of all. If anywhere there are efforts tending to curtail the fullest growth of the Negro, let these efforts be turned into stimulating, encouraging, and making him the most useful and intelligent citizen. Effort or means so invested will pay a thousand per cent interest. These efforts will be twice blessed—'blessing him that gives and him that takes.'

"There is no escape through law of man or God from the inevitable:

"The laws of changeless justice bind
Oppressor with oppressed;
And close as sin and suffering joined
We march to fate abreast."

And to the whole country there may well go out this further message, written in the last chapter of "Up From Slavery":

"Despite superficial and temporary signs which might lead one to entertain a contrary opinion, there was never a time when I felt more hopeful for the race than I do at the present. The great human law that in the end recognizes and rewards merit is everlasting and universal.

The outside world does not know, neither can it appreciate, the struggle that is constantly going on in the hearts of both the Southern white people and their former slaves

to free themselves from racial prejudice; and while both races are thus struggling they should have the sympathy, the support, and the forbearance of the rest of the world."

A CORRECTION

In our printing office last week, the heading for the article on the Nazarene Healing Mission, was placed over Mr. Sheerin's "Appreciation of the Theological Seminary in Virginia" and vice versa, the title of the latter was placed over the former. Our proof readers corrected the mistake, but the printers failed to change the authors as well as the title, so that it appeared that Dr. Gaynor Banks had written the account of the Seminary, and Mr. Sheerin that of the Healing Mission. We regret the mis-

take, and take this opportunity of calling attention to it, so that no one will be misled by it.

In connection with Dr. Gaynor Bank's account of the Healing Mission, which, we are sure our readers will find to be most interesting, we should like to state that we have received a letter from another clergyman who was present at that meeting stating that his account of it is "quite temperate," and telling of another cure, not mentioned by Dr. Banks, that sounds almost miraculous.

M.

THE OLD QUESTION

By the Reverend W. S. Claiborne

U *And He said unto them, "But whom say ye that I am?"* UPON our conception of Christ depends the success or failure of our ministry. The question that must be determined by every Christian minister is, whether his ministry is from Above, or from man. This question is as old as history, and the challenge of the world today, while couched in different language, perhaps, is the same old challenge of the past, and before we start on our life's work, we should determine who gives us orders.

Christ chose His Apostles, not from the ranks of scholars and dignitaries, but from among ordinary men in the ordinary walks of life, with exceedingly limited education, as far as books were concerned, but these were men whom it was possible to instruct in the affairs of the Kingdom of God, and who, while thoroughly human, at the same time had within them something that could be trained for the ministry.

Christ revealed Himself to them as they were capable of receiving the revelation, taking them finally to the magnificent city of Caesarea Philippi, which was the home of culture and refinement, and yet a city where, at the same time, mankind was sunk in the depths of moral depravity. The two opposing forces of good and evil were, perhaps, at closer grips here than in any other city in that day; here he challenged His Apostles for the second time, as to whether He is man or God Man. As He asks, "Whom do men say that I am," and gets the various answers of the world, He goes further, addressing His challenge to His chosen witnesses—"But whom do ye say" (you who have been with me through these years of temptation and trial) that I am?" And St. Peter answered, "Thou art the Christ."

The world is challenging the Church today, asking "Is Christ God or man?" The question must be answered. Our answer must be simple and positive, or else we will fail in our ministry, for men today are eager for a simple, positive faith. They have doubts and disturbances enough, in the natural order of life, to make them long for some haven of rest where peace is found.

Tell men in as simple language as possible the Life of the Son of Man, born in a manger at Bethlehem of Judea, of an humble Jewish maiden; faithful in the carpenter's shop of his foster father; reared to manhood in the Jewish Faith; ever abiding by the laws of the country; busy about His Father's business; developing into manhood; growing in grace and knowledge; freely choosing His own life's work.

He appears to John the Baptist at the River Jordan, receives His commission; the heavens open, and the Voice speaks, "This is My Beloved Son, in Whom I am well pleased." He is driven into the wilderness, to be tempted of the Devil; returning, meets the tempter again, and takes the stand that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"; that man is not only man, physically; but spiritually and mentally also; that the whole man must be developed, mind, body and soul, and, therefore, man must feed upon every word that proceedeth from God.

Tell men that God is no tyrant, but through His Son He exclaims to the woman, "Neither do I condemn thee—go, and sin no more."

Though born and reared of a people politically enslaved and religiously in bondage, yet, out of this weakness, Our Lord developed strength and power to bring God to the world.

Yes, tell men of today that, just as was the case two thousands years ago, the world is torn with turmoil and strife, hatred and malice, wars and rumor of wars on every hand. Tell them that men do not develop by leaps

and bounds, but by hard work—"By the sweat of their brow shall they earn their bread"—they will hear you if you are a faithful servant of God.

Men today are anxious to learn of the Christ and God. Lay folks all over this country are asking for food—not doubts, discussions or intellectual wranglings, but food to strengthen their starving souls. The true minister of Christ has now an opportunity to lead men such as has not been had since the Christ was born at Bethlehem; but there is no place for the unconverted minister. You cannot teach something that you have not; you cannot lead others to believe what you believe not; you cannot tell people of God and Christ unless you know Him yourself. You must be constantly about your Father's business, before you can show that "Except ye are born of water and of the Spirit, ye cannot enter the Kingdom of Heaven." Only in knowing God through Christ, can you receive and assimilate the food from Heaven, to strengthen you and your congregation. "Except ye eat My flesh and drink My blood, ye have no life in you." We must know and try to understand the Word made flesh, ere we can go out into the highways and hedges and compel men to Christ and His Kingdom.

God knows that America needs the union of the Divine and the human—the restoration of man to God! In this unsettled age, with false values of human life, with a distorted idea of the Lord's work, you can only bring peace by knowing Peace.

We have failed, in so far as we have failed to bring the message of Calvary. We have failed to reach out into the highways and hedges of American life, as we have failed to realize our ministry. Christ is here, God is present—but are we co-workers with Him who poured out every drop of His blood for love of our souls?

The man fails in his missionary enterprise, fails because he does not realize that his commission is from above—that it is his Father's business that he is about—and, when he fails, he tries to make friends of the world, attempting to catch people by social service and all the modern machinery devised by man.

Social service which has its inspiration and authority from above will succeed, but unless we use social service as a secondary means, to attract men to something higher and better than food and raiment and health, our ministry will be a failure. There is no more pathetic book written than Jane Addams' "Twenty Years in Hull House"—that magnificent building, wonderfully well equipped, physically, but, as she herself says—No altar.

Without the altar, any undertaking is temporary and doomed to failure. "Man cannot live by bread alone." Our hospitals and prisons are filled with inmates—inmates who have time to think—who may be ministered unto. Science has wrought wonders, but without a ministry to the soul, it degenerates into a cold, heartless business.

The secret, I believe, of the Mohammedan success is that through all training, intellectual and otherwise, God and Mohammed are the center. God is the basis of all development. The Christian Church has a great opportunity—a more lovable God; and the Christ, the Creed and the Church should be the basis of all intellectual development in Christendom. Only an imbecile has no creed!

You must answer these questions—"Who is this Christ?" "Is He the son of Joseph, or the Son of God?" "If the son of Joseph, how can you ask man to fall down and worship Him, a mere man?" No, the world is not seeking to worship a mere man—it is longing for God. How can we know God without Christ, and how can He come, unless

(Continued on page 9.)

EARTHQUAKE LOSSES OF THE JAPANESE CHURCH

By John W. Wood, D. C. L.

NO one connected with the Church Missions House is likely to forget that fateful Saturday, September 1. Into the comparative quiet of the week-end when most people seemed to have left town for the three-day holiday, there came the first reports of the destruction and death that had overwhelmed Tokyo, Yokohama and other cities of Central Japan. Anxious days followed, waiting for a reply to a cable sent to our Kyoto office expressing sympathy and asking for information.

The first good news came on September 5, when Kyoto cableed the names of missionaries from that district known to be safe. Only a few were missing from the roll. Happily, they were accounted for in a message received on September 10. It was not until September 6 that the first message reached us from Tokyo, relayed through the Kyoto office and kindly transmitted to the Department of Missions through the office of the Secretary of State in Washington. The first three code words of the message were unfortunately mutilated and it has not been possible to translate them or to secure a repetition. In substance, the cable was this:

"Our own missionaries safe. Tsukiji totally destroyed, Ikebukuro partly destroyed. All churches burned. People without houses and clothing. Have drawn on you today for \$25,000 to meet emergencies. Do not send any new missionaries until further notice. All gone but Faith in God."

A great load was lifted from our hearts when we realized that through the mercy of God, not a single missionary life had been lost. Soon the wires were transmitting the telephones and telegrams to relatives and friends, telling of the safety of their dear ones. With anxiety for the safety of our missionaries out of the way, it was possible to give thought to the material damage that seems literally to have overwhelmed all the Southern section of the District of Tokyo. Let me take the bare phrases of the cable and try to indicate what they mean.

1. Tsukiji totally destroyed:

Tsukiji is the name given to the section of the Kyobashi ward which years ago was set aside as a sort of concession or place of residence for foreigners. Here our institutional work was begun fifty years ago and here it has been developed steadily through all the years since. This part of the message means that the dignified brick-built Cathedral has gone. It was used jointly and at different hours by Japanese and English-speaking congregations. It was in this building that last May the first election of a Japanese presbyter to be a bishop in Japan was held.

The buildings of St. Paul's Middle School with an enrollment of 880 boys and of St. Margaret's School with an enrollment of more than five hundred girls and young women are wiped out. Both schools served an invaluable purpose. St. Margaret's was the only middle school for girls in the whole of Kyobashi ward and was doing such admirable work that the Japanese Educational Department had expressed to Bishop McKim its intention not to establish a middle school for girls in the ward so long as St. Margaret's maintained its usual standards and efficiency.

The building in which our business offices were located, together with the diocesan library is gone.

The old building of St. Luke's Hospital went the way of the rest of the property. A telephone message from the State Department in Washington on September 11,

told us that the American Ambassador had informed the Department that St. Luke's was totally destroyed by fire. In the absence of other information, we infer that the patients were removed before the building burned. Dr. Teusler, now in this country on business connected with the new hospital, views with a saddened heart, the complete destruction of the hospital into which so much of his own life has been built these past twenty-three years. More than that, he realizes that the foundations of the new building completed only a few weeks ago and costing more than \$50,000, are in all probability, hopelessly damaged. Fortunately, the work on the superstructure of the new St. Luke's had not been begun. The Japanese nurses' home, the buildings in which the American nurses lived and everything else connected with St. Luke's has disappeared in the general ruin.

Bishop McKim is not only without a cathedral, he is without a home. So are Dr. Reifsnider of St. Paul's, the Rev. Norman Binsted in charge of the English-speaking congregation at the Cathedral, Miss Heywood and all the other teachers of St. Margaret's, Dr. Teusler, Mr. Tagawa in charge of the Japanese Cathedral congregation, and the Rev. J. H. Kobayashi. The destruction of our residence property in the Tsukiji section, some fifteen buildings, is an appalling loss, not only because of its value, but because

fully one hundred people, Japanese and American, working in our Tsukiji institutions, are rendered shelterless. The autumn and winter are no times to be without homes in northern Japan.

2. "Ikebukuro partly destroyed."

From Tsukiji, we go eleven miles to the northwest to the suburb of Ikebukuro, where the buildings of St. Paul's University and the Central Theological College are located. Just what "partly destroyed" may actually mean, we can only imagine at present. The steel and concrete buildings of St. Paul's were among the best structures any-

where in Japan. It is possible that the damage is only slight. The Central Theological College, erected under auspices other than those of our Board of Missions, was from the structural point of view, a very indifferent building, and, though comparatively new, it is more than probable that it is now practically ruined or so badly damaged as to be beyond repair.

3. "All churches burned."

I well remember the quiet and modest way in which Bishop McKim said to me four years ago, "There is not a ward in the City of Tokyo in which there is not at least one congregation of the Nippon Sei Ko Kwei." It was a fact of which the Bishop had a right to be proud. "All Churches burned!" That means the new St. John's, consecrated only a few months ago, the fine buildings of All Saints', Christ Church, Grace Church and St. Timothy's, the tiny old building known as True Light Church in which the Reverend Y. Sugiura has carried on for many years his Christ-like ministry in one of the worst of Tokyo's slums. This building is not much of a loss from the material point of view. It was, however, the first church built in Tokyo and dates back nearly fifty years. The building used for the Church of the Love of God has gone. Fortunately, Mr. Goto had not yet begun the erection of the new building for which most of the funds were in hand: Here and there were smaller preaching places in Japanese houses.

We are still anxiously awaiting news with regard to the



THE DOSHIKWAH HOSTEL FOR UNIVERSITY STUDENTS.

fate of the Japanese clergy and other workers. Obviously, it has not been possible for Bishop McKim to call the long roll of those willing and effective people with whom our missionaries felt it a privilege to be associated in a common task. We hope that the next cable may bring news of the safety of men like Bishop-elect Motoda, Mr. Minegawa of Christ Church, Mr. Daito of St. John's, and many others.

Not only have all these churches been destroyed, but their congregations have almost certainly been shattered. Many of their members have passed suddenly from this life. Homes have been wrecked, business enterprises have been ruined for the time, if not permanently. People who took pride in providing for the support of their own clergy and the activities of their churches find without warning, practically everything swept away. They are not able to do what heretofore they have gladly done. This means, of course, that the Church in the United States will step into the breach and for the next few months at all events, carry the full support of all the Japanese staff. Bishop McKim has been cabled that he may count upon this. Japanese teachers in our schools, Japanese doctors and nurses in our hospitals whose support has come entirely from the funds earned by the institutions, will have to be tidied over the period when the institutions they have served so well have no revenue.

The cable makes no mention of the work in cities within a radius of one hundred miles of Tokyo. There are many of them in which we have property and where effective

work is being done. Kawagoe, and Kumagaya were rejoicing in new churches built only recently. Hachioji, Maebashi, Takasaki, Urawa, Mito, Shimodate, Utsunomiya and other prosperous communities lie within the area of earthquake violence and may have suffered severely.

4. "People without houses and clothing."

Some of our missionaries have lost everything except the clothes they wore at mid-day on September 1. Others more fortunate, still at Karuizawa, the sanitarium in the mountains, have at least the satisfaction of having intact, their summer outfits. All their winter garments in Tokyo, all their household effects, furniture, pictures, linens, bedding, books, accumulated in some instances through many years, are gone forever. Winter is coming on. Shelter, simple heating apparatus, clothing and at least some of the simplest and most indispensable household effects must be replaced immediately.

We are grateful that Bishop McKim, ever watchful for the welfare of those for whom the Church had made him responsible, did not hesitate a moment to draw upon the Church's treasury for \$25,000. Of course that draft will be honored when it comes. Long before that significant bit of paper makes the journey from stricken Japan to prosperous America, we expect to have many times \$25,000 in hand to meet it. With Bishop McKim, the Council and its Department of Missions have "faith in God" and

that includes faith in the love and generous self-sacrifice of the people of this Church.

In view of this sudden ruin and what it means, is it any wonder that the Church has been asked to give an emergency fund of \$500,000 to meet immediate and pressing needs?

One of the most important things to be done would seem to be the speedy erection of frame buildings as a temporary St. Luke's Hospital with accommodations for two hundred and fifty to three hundred patients. For a long time, Tokyo will have to battle against disease. Dr. Teusler, brave-hearted as ever and determined that all the best he has shall be given to the service of the Church and the people of Japan whom he loves, is making plans for the shipment of lumber, or, if they can be procured, portable buildings that can be converted into a hospital within a few days after their arrival in Japan. Such a building, with equipment, some of which could later be transferred to the permanent St. Luke's, might cost easily \$100,000. It would serve to continue with but brief interruption, the fine ministry of our hospital for the next four or five years until plans can be carried through for the erection of the new St. Luke's.

Dr. Teusler sails from San Francisco on the President Jefferson on September 23. He has been authorized to take with him \$1,000 worth of winter clothing for our men missionaries. Mrs. Alice St. John, one of the American nurses of St. Luke's, now in this country, will sail October 4. She

will take with her at least \$1,000 worth of winter clothing for the women of our mission. We wish we dared authorize them to take five times as much. It will all be needed.

When all the emergency needs are provided for, the Bishop and his advisors in Japan, the Department of Missions and the National Council will begin to make plans for permanent reconstruction. Before these plans can be intelligently

made or any accurate estimate of the cost of executing them determined, it will be necessary to make a careful survey of the whole situation. The important matter to remember is that our effort to give immediate relief must of necessity be followed later on by the hard and steady work of rebuilding in worthy form and for more effective service, all the agencies the Church has lost.

One can easily understand the sadness with which Bishop McKim looks upon what to some may seem to be the destruction of the work of a life time. True, buildings have been demolished, plans have been overturned, hopes have been almost crushed, but the work of the thirty years of Bishop McKim's episcopate is expressed not only in buildings or plans or hopes. The results are seen in Christ-like lives of thousands of our Japanese friends who have come to know Our Lord and to follow Him with a glad allegiance. These are evidences of God's mercy and grace which no earthquake shocks or raging fires can destroy.



THE NEW ST. LUKE'S HOSPITAL.

THE OLD QUESTION.

(Continued from page 7.)

God sends Him? How can we present credentials of the Kingdom of God, unless we have received the same at God's hands?

Why does God give us orders? He sent His only begotten Son into the world to give spiritual life to His Kingdom, in order that in and through His Kingdom man could be restored to his proper place. "God so loved the world, that He sent His only begotten Son" into the world to redeem the world. It is this love of God for men and for our salvation that St. John cries out, saying "God is Love."

God the Son redeemed us, and God the Holy Ghost dwells forevermore in the hearts of men, to sanctify and purify men in and through His Son. An old story—an old faith—yet true today as ever.

One of the greatest miracles of love was to spiritualize and vitalize His Kingdom so that the zealous, enthusiastic, intellectual Saul of Tarsus could be converted into a great missionary and martyr; so that the intellectual,

scientific physician, St. Luke, could understand and appreciate that Kingdom, so that he could write his Gospel.

In order to continue this Kingdom, men had to be chosen to carry on the work He begun. Thus the Church is ever marching on to Victory. Bishops, priests, confessors, martyrs, missionaries, went forth under the banner of the Cross, to carry this love of God into all the world. We may talk and legislate as much as we choose, but it is of no avail unless we have God in our hearts. Depend not only on laws and policemen, for, as the Greek put it, "Law can only stay the assassin's hand until civilization has done its work." Christ and His Gospel can and will solve our riddle of life. Teaching this Gospel is the work we are called on to do when we are baptized, and more especially when we are called to a higher office, such as Deacon, Priest, or Bishop, and to this high office of priest, my dear brother, you have been called. I am sure you have thought seriously and carefully over your calling, and, like Isaiah, have answered, "Here am I—send me."

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

ATTENTION!

Southern Churchman:

Gentlemen: A lady of this parish has a horse—old, but in sound health, which she would be glad to give to some country clergyman who could use it going about his parish and who would treat it kindly. Should you know of some priest who would like to have it, I would appreciate hearing from you.

Very sincerely,

(Signed) WILLIAM C. PATTERSON.

Gwynedd, Pa., September 10, 1923.

We publish the above thinking that some of our readers may see it and know of somewhere that the above offer may be made useful.

THE COMING KINGDOM.

As most of our readers are probably aware, the editor of this page is an incurable optimist who believes that it is the ultimate purpose of God to bring to pass that for which He has taught us to pray, namely, the coming of His Kingdom and the doing of His will here on this earth even as it is in Heaven.

Furthermore we believe that all things work together for this glorious consummation, that suffering pain and anguish, both physical and mental come into the world for us to conquer, and to grow through, and that even war has its place in God's plan.

We can see the results of this growth through suffering in the last ten years more clearly, perhaps, than in any other such period during the world's history.

Since 1913 we have lived through the most devastating war that the world has ever seen. In both China and Russia thousands upon thousands have died from hunger. Typhus has raged through the Slav nations till it seems to have literally burned itself out. From Asia Christian refugees have been flung upon the barren shores of Greece to be fed from inadequate supplies. And now within the past month the earth itself has heaved and cracked, producing even greater loss of life and devastation than that wrought by man.

After such a list of catastrophes one may well exclaim, "How dare you say that we are moving forward?"

But let us look at the other side. One might suppose that under these successive blows the sympathies of the Americans would have been dulled, that we would have begun to tire emotionally, and to turn from the task of shouldering a fresh burden of misery every few months.

On the contrary, what happened? The day after the earthquake, President Coolidge cabled an official tender of assistance. The entire fleet in the Pacific was given orders to enter into the service of relief. General Wood in the Philippines was instructed to hold his surplus stock in readiness to be hurried to Japan. From the headquarters of the American Red Cross cable messages went immediately to the chapters in the Philippines and China to report on their readiness to take speedy action. Within three days after the earthquake, no less than twenty-two American warships were on their way to Japanese ports, or to stations where they could hurry food cargoes into that stricken country. The Shipping Board placed every merchantman in the Pacific at the Admiral's disposal for the same purpose. The Red Cross at home had sent out its call for \$5,000,000, the response to which has now been made by over-subscription of more than 50 per cent.

Some years ago the Hawaiian Islands were thought of as a dim and distant part of the world, almost entirely

separate from the rest of civilization. Within four days after the Japanese disaster cables brought the following message from those islands: "Six doctors, thirty-six American Red Cross nurses, ten experienced relief workers, and the necessary medical supplies are now available. Relief funds are already coming in."

When we remember that all this assistance has gone with such dispatch and liberality to a country on which we look with suspicion, whose people are of a different religion and different from ourselves, who can doubt that the spirit of brotherhood and service has increased by leaps and bounds through this decade of suffering and agony.

It is not only in such world-wide crises as the one above described that the coming of the Kingdom is discernible. Events at home are equally significant.

In one of our Southern cities, the Associated Charities had to close its doors on the first of September "for lack of funds." Within a week from the time that this happened the President of the Retail Merchants' Association called together the heads of four other civic clubs, and laid before them a plan for financing the Associated Charities through their various organizations. This proposition was taken to the constituency of each club at the next meeting, thoroughly discussed, and voted upon with the result that these organizations of energetic, active business men, have decided to borrow the necessary funds to re-open the doors of this relief body immediately, and to assume the responsibility of raising its budget in the future. Thus what might have seemed a calamity to the poor of this city and to those who are interested in their relief has developed a situation which will educate the public, and arouse a greater interest in these activities than has ever been known before.

Even the fact that the Associated Charities had been compelled to close in this city, is not so bad as it sounds on the surface, because the amount given for relief work in this city in 1921-22 was \$26,357, whereas the amount expended up to the time of the shut-down in 1923 was \$44,092.

It does not require much of an optimist to recognize that the spirit of giving is growing rapidly in this city.

THE WAY THEY DO IT IN WEST VIRGINIA.

West Virginia has had for several years its orthodox patriotic society, the American Constitutional Association, founded under gubernatorial patronage and maintaining headquarters at the state capital "to preserve reverence for law." Meanwhile Logan County, not fifty miles away, has become notorious throughout the country for its debauchery of law, and the murders on the courthouse steps at Welch are after two years still unpunished. The test meeting held by the American Civil Liberties Union at Logan (see The Survey, April 15, 1923) and the grim report recently rendered by the civil liberties committee to the Federal Coal Commission, have directed the flickering attention of the outside public to the lawlessness of the Southern counties. But that public soon forgets. A new organization, the Defenders of West Virginia, now proposes to unite the law-abiding citizens of the state in the determination to fight the issue through. It talks less about revering the law in general and more about enforcing the Federal Constitution and reviving the state bill of rights. Behind it stand not only avowed friends of the miners but prominent members of the Knights of Pythias (prevented by Sheriff Don Chafin or his deputies from holding a public meeting in Logan some months ago), leading Masons, several state legislators and congressmen, and, unofficially, the attorney-general of the state. Native citizens, including "Mother" Haberfield, who is famous for talking back to Logan deputies, are leading in this new effort to make it possible once more for West Virginians to be proud of their state.—From the Survey.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

OUR CHURCH AND ITS GROWTH.

Mr. Editor:

I have read with very deep interest the article on the slow growth of our Episcopal Church, copied in your issue of September 8. I find myself in entire disagreement with the author of this article, the Rev. Bertram E. Brown, in the second point among the four points which he brings forward as causes of slow growth. His second point, or remedy, lies mainly, it seems, "in making Morning and Evening Prayer entirely optional." This virtually says that in our services we may do away with the Book of Common Prayer. This makes one almost feel like saying, if the Episcopal Church is not to be the Episcopal Church, why have it at all?

I do not believe there is much force, if any, in Mr. Brown's second point. Any objection as to difficulty in following Morning and Evening Prayer on the part of strangers could be easily removed. It has long seemed to me that in every pew there should be an edition of the Book of Common Prayer in large type, including only Morning and Evening Prayer, with the Collects and the Psalter, nothing else. The simple directions for use might well be printed in red letters. Such an edition would serve all ordinary purposes. There might be a separate pamphlet for the communion service.

But to give up the order and orderliness of our Morning and Evening Prayer is to give up a unique source of power. The beauty and helpfulness and schooling qualities of the prayers in our Prayer Book are beyond anything in the whole range of aids to religion and devotion. The Book of Common Prayer is a perfect text-book in the science and art of right living. I have never known any one who attended the services of the Episcopal Church, and so came under the spell of these prayers, who could ever afterwards be satisfied with any other. I do not believe that the Prayer Book and the beautiful dignity of our service keep any appreciable number of people away from church. And if it be that some are thus deterred, such unhappy loss is more than compensated in the good to those who do come under these influences.

These reverential influences are the very needs of our modern American bustling life. The Church should supply the needs and not cater to false and shallow methods of attraction. Many church people are beginning to adopt the false philosophy of many modern educators. I saw the other day in a church paper a letter speaking of the great advance in education by making the school fit the boy rather than the boy fit the school. Granted the school be a decent school of any sort, I submit that in ninety-nine cases out of a hundred the job is to make the boy fit the school. I do not think that Dr. Chamberlayne's job is to make St. Christopher's fit the average boy, but to make the average boy measure up to the standards of St. Christopher's.

By the same token, however much the Church longs to gather in people to her services and her service, she will make no real gain by lowering the standard, and trying to conform to popular methods and passing whims. If you think of it, the Church is popular, in the best sense of the word. She is meant for, and longs to be, the place of all the people, and her text-book is the Book of Common Prayer. If we are in an age when men seem to prefer clubs of various kinds, the Church suffers and is sorry. But shall she become a club? Just here, in fact, lies a subtle danger in Protestantism, the danger of churches becoming merely sociable associations and missing the higher reaches of reverence, worship, and devotion.

JAMES H. DILLARD.

Charlottesville, Va., Sept. 10, 1923.

COMMENT ON MR. BROWN'S ARTICLE.

Mr. Editor:

In a communication to The Churchman (New York) by the Rev. Bertram E. Brown, headed "Why Our Church Does Not Grow Faster," I note that one cause assigned is that confirmation has so often to be put off "till the Bishop

comes." I assume that there are few pastors who have not lost members in that way. This writer certainly has suffered loss on that account. It is very unfortunate that in popular estimation confirmation has come to be considered the sacrament of admission to membership in the Church. Of course the clergy are aware that the initial sacrament is Baptism—that confirmation is not a sacrament at all, certainly not in the same class, as Baptism and the Lord's Supper. That any baptized person prepared for confirmation may be admitted to the Communion by giving notice to his pastor. In point of fact we all know that before the United States became independent, no one was confirmed. The colonies were all under the jurisdiction of the Bishop of London, who, of course, could not be reached except in very exceptional circumstances; but this did not prevent admission to the Communion of the Church. Nevertheless, the popular impression is that to be admitted to the Episcopal Church one must be confirmed by the Bishop.

In the view of your correspondent, it has always seemed a mistaken policy, and not convenient to be observed "that the laying on of hands should be postponed till 'years of discretion' had arrived. The rubric at the close of the baptismal office seems to require that children should "be brought" to confirmation as soon as they had learned the catechism just as they are brought to be baptized; but when they come to confirmation they are required to renew and ratify the vows of baptism, clearly implying some degree of mental development and requiring the consent of the candidate, a manifest inconsistency. Now in the Greek Church the laying on of hands is administered with baptism, in the Church of Rome, before the years of discretion, and the public confession is coincident with "making the first communion."

Now the significance of the laying on of hands is the solemn invocation of the Holy Spirit and a witness to His mission and power. Why should it not be given without requiring any vows? Is not His fellowship and assistance needed from childhood through life? The child comes to receive a blessing is "called up," as Bishop Johns once said jocularly to a non-Episcopal friend, "to be prayed for." And why should not a Presbyterian, as in the Lutheran Church, be allowed to perform the rite? A Presbyterian, even a Deacon, may administer the more important sacrament of baptism, why then should confirmation be reserved for Bishops? The case of the apostles going to Samaria does not seem necessarily to imply that only apostles could administer the rite; for when St. Paul, at Ephesus, inquired of "certain disciples if they had received the Holy Ghost since they were baptized," how could he have expected them to have received it, unless through the ministrations of an elder?

J. H. TILLINGHAST.

Eastover, S. C.

TOLERANCE, HERESY AND APOSTASY.

Mr. Editor:

In the Southern Churchman of September 1, you published a rare and very refreshing editorial, "What do the American Catholics Want?" in which you raised some serious questions.

After you called attention to the rank Romanism of the late Anglo-Catholic Congress and to the fact that prominent American Churchmen took an active part in the Congress, you had a right to ask those pertinent questions, though they hardly need an answer. I supposed every Episcopalian in this country knew that our American "Catholics" are thoroughly in sympathy with the most extreme English "Catholics." Certainly we cannot charge our Catholic brethren with any secrecy about it.

Before I expand that thought, let me say that I do not impugn the sincerity of our Catholics, nor charge them with conscious disloyalty to our Church. The Romeward infection of these brethren calls for our compassion and help. At this time, I am simply asking attention to a strange psychological puzzle, viz: A large group of earnest Christians who are whole-souled Roman Catholics in faith, ethics, and worship, adhering to another Church whose authorized standards condemn every distinctive doctrine and practice of the Church of their passionate devotion. How do you explain the paradox? I can think of only one explanation, that our Catholics hope to convert a controlling majority of our Church to their way of thinking.

The other question remains, viz: How this Romish party has succeeded in making such headway? No doubt you partly explain it in the last paragraph of your editorial where you say that "The Church at large in America has never been aware of the lengths to which the extreme Pro-Romanists among the 'Catholic' group are clamoring to go." Why has not the Church at large never been aware of this anomaly? Has not the Romanism that was exhibited at the Anglo-Catholic Congress been taught and practiced in this country for the last fifty years? Has there not been frank and enthusiastic propaganda of this cult

in many diocesan councils and in the General Convention? Have not capable editorial writers and correspondents broadcasted every doctrine of the Church of Rome except papal infallibility? And what have Protestant Churchmen done to counteract all this growth of Medievalism in our Church? Nothing, except the publication of a few admirable tracts, which probably not one Churchman in ten thousand has ever read. The orthodox Protestants of our Church have no organ; no aggressive policy, no plan of campaign to prevent the reversal of the Reformation. To carry the soul-sickening inquiry one step further, why is all this lamentable apathy about this tremendous assault upon the fundamental principles of the Gospel of Our Lord, Jesus Christ?

I think the answer to that awful question is the prevalence of the spirit of unlimited toleration of error amongst our clergy. This vogue of tolerance has become an obsession. If a clergyman of our Church should preach the doctrine that the Pope is the incarnation of the Holy Spirit, do you think he would be deposed? I do not.

Our precious Church is decaying for the lack of active defenders of the faith; and it is in danger of apostasy for want of brave, vigorous heresy hunting.

WALLACE CARNAHAN.

Jackson, Mississippi.

A WARNING.

Mr. Editor:

I would appreciate it very much if you would insert the following warning in your excellent paper:

Ministers of the Episcopal Church, beware of a Mr. Albert Engle, representing himself to be member of the Grand Army of the Republic, a Mason and the father of my wife, Mrs. H. R. Ziegler. He sometimes tells of having been burned out in the forest fires of New Mexico and in which his daughter lost her life. With him is the supposed son-in-law and two children. Also tells of loss by floods. Last heard of him representing to be my father-in-law in Salida, Colorado.

HARRY RUDY ZIEGLER,
Rector, Epiphany Church.

Calvert, Texas.

WARNING.

Mr. Editor:

An Italian of good appearance, about thirty-five years of age, and claiming the name of Nick Calouri, is calling upon clergy in Minnesota and Wisconsin, and appealing for help.

He relates a convincing story of being an Episcopalian, and supports his story with a letter signed by me. Since writing that letter I have discovered that he is an imposter, and wish to advise all clergy and Church people to this effect.

JAMES MILLS,
Rector St. Paul's Church.

Duluth, Minnesota.

Church Intelligence

The Fall Campaign.

The fall activities of the Field Department have already begun—with a clergy conference in the Diocese of Fond du Lac led by the Rev. B. H. Reinheimer, Executive Secretary of Southern Ohio, and other conferences come later in the month. Mr. Lewis B. Franklin, Vice-President of the National Council, is to lead a conference in Southwestern Virginia; and the Rev. G. Otis Mead, Chairman of the Field Department of Southwestern Virginia, will represent the National Field Department at a conference in Western North Carolina, September 25-27. South Dakota and Southern Ohio also open their fall programs this month.

But the intensive educational work does not get under way throughout the Church generally until October. The first days of October find Dr. Patton conducting an inspirational week in Cleveland, Ohio, with a return engagement the last ten days of the month for similar work in Toledo and other places in the Diocese of Ohio. The general plan to be followed in this type of work is the presenting of the Church's Program and the inculcating of the sense of responsibility for its execution. To this end the approach is to the parish leaders primarily—clergy, vestries, women workers—particularly the vestries. Single vestries will be met at luncheons or other conferences the first part of the week, and then all the vestries together as the week draws to its close.

This type of work will be followed in a number of dioceses. Bishop Gailor and Bishop Roberts will go to Pittsburgh. Bishops Reese (Southern Ohio) and Johnson (Colorado), the Rev. Dr. F. H. Nelson of Cincinnati, the Rev. R. W. Woodroffe of Detroit, and the Rev. Dr. W. E. Gardner of the Church Missions House, will devote a week to the Diocese of Massachusetts. The leaders in Connecticut will be Bishop Penick, the Rev. R. A. Seilhamer, Pawtucket, Rhode Island, and Mr. G. Frank Shelby, of the Brotherhood of St. Andrew. In Southern Ohio the following will serve: Bishop Wise, the Rev. E. M. Cross of St. Paul and Judge Buffington of Pittsburgh. Kentucky will

have Bishop Bennett, Judge Buffington and the Rev. J. A. Schaad of the National Field Department. Bishop Quin goes to Minnesota, Bishop Burleson to California, the Rev. Dr. Loaring Clark to Pennsylvania.

The Diocese of Albany opens October with Training Institutes in the four Archdeaconries, marking the Diocese's formal entry into the activities of the Nation-Wide Campaign along the lines of national plans. Mr. Franklin, and the Rev. Dr. Loaring Clark of the Field Department, will lead these Institutes. In Long Island a Diocesan Training Institute will be led by the Rev. R. Bland Mitchell, of the Field Department.

There will be three City-wide Conferences on the Church's Mission in October. The one in Erie, Pennsylvania, will be led by Dr. Patton; for the ones in Charleston, South Carolina, Savannah, Georgia, the leader will be Mr. Franklin. Similar conferences in Buffalo and Rochester, New York, which were to have been led by the Rev. Dr. W. H. Milton, have been postponed until Spring. The object of these Conferences is to draw all the Church people in these communities together for three consecutive days for definite instruction on the Church's Program and accomplishments.

In thirteen dioceses series of institutes or normal schools will be conducted for the training of group leaders on the "discussion method." This is a significant development, for what the Church needs supremely today is a trained lay leadership. The plan of "Parish Group Organization" is being put into operation increasingly all over the land and the need of training large numbers of the laity to man these groups is urgent. The background of the training given this fall is the book, "The World, My Neighbor," which has been issued as a "leader's help" and as a 1923 supplement to "The Program Presented." Material is furnished in this book for four Group Meetings, preferably in the four weeks just prior to the Annual Every Member Canvass.

The leaders of these normal institutes are Miss Emily C. Tillotson, Miss Laura F. Boyer, the Rev. J. A. Schaad, the Rev. R. Bland Mitchell, Mr. Alfred

Newbery, of the Missions House staff, and Mrs. C. E. Hutchison, of the Diocese of Newark.

Among the other dioceses to which the Field Department will send leaders in October and November are: Rhode Island, Newark, New Jersey, Louisiana, Florida, South Florida, Milwaukee, Iowa. It will be seen from the foregoing that the Field Department would have been powerless to meet the many and varied calls for leaders without the generous cooperation of some thirty Bishops, rectors and laymen. These busy people have willingly responded to the request for a week of their time to be devoted to the Educational work on the Church's Program. Through their assistance the field is being pretty effectively covered and the dioceses concerned, no less than the Field Department, are grateful to them for such timely aid.

Completing the National Cathedral.

Preparations are being made in Washington for the completion of the National Cathedral of the Protestant Episcopal Church. Although four million dollars has already been contributed only the apse of the great edifice on Mount St. Alban has been completed. It stands today higher than the Washington monument and overlooks the whole city. Recently, however, the Washington chapter of the Church decided to push the work on the whole Cathedral so that it may be completed within five years.

The National Cathedral, although started during the administration of President McKinley, is really a fulfillment of President Washington's dream of a "Church for national purposes" which was provided for in the original plans of L'Enfant for the national capital. From the time that President McKinley attended the first open-air services at the Cathedral every President, scores of cabinet officers and foreign diplomats and thousands of members of the Senate and House have been present on historic occasions at the Cathedral from the ceremonies following the conclusion of the Spanish-American war to the religious services in connection with the Conference on the Limitation of Armaments.

When the last stone has been placed and the Cathedral opened it will be one of the largest and finest church buildings in the world. Surrounding the foundation and apse which are now complete, are the National Cathedral

School for Girls and a similar school for boys, a bishop's house, a library which is to be the most complete religious library in America and an amphitheatre which today accommodates 25,000 persons.

The next mammoth ceremony to be held at the Cathedral will be a public service on September 29, in connection with the consecration of the bishop-elect of Washington, the Rev. Dr. James E. Freeman. The amphitheatre is being prepared for a great outdoor service in connection with the consecration services.

Navy Chaplains Needed.

The General Committee on Army and Navy Chaplains, cooperating with the Departments, asks your help in finding just the men needed. The men and officers of the Navy should have the best ministers the Church can provide.

Navy Chaplains should be well educated, having not only a college degree, but a full course in some theological seminary. It is also highly desirable that they should have experience in work for men and in athletics. The type of man required is virile, red-blooded, broad-minded and genuinely consecrated; tactful and a good mixer, but standing four-square and not easily led away by surroundings. He must be a real man and a man's man. Such a man will appeal to officers and enlisted men alike. The Navy desires and will accept only the finest and best equipped men for Chaplains.

The maximum age limit for chaplaincy in the Navy is thirty-one and one-half years. One enters with rank of junior lieutenant; after seven years' service is promoted to lieutenant; after four years as lieutenant, or eleven in all, to lieutenant commander; after which time promotion is according to record by selection. At present, the highest rank to be reached is Captain which corresponds to that of Colonel in the Army.

Keeping Young People in Touch With the Church.

If you know any Church students, or professional workers, men or girls, going to New York, send their names and addresses to the Director, Greer House, 123 West Twenty-Eighth Street, New York. The workers at Greer House, a Church house for students, are anxious to do all in their power to keep the young people in touch with the Church and to extend hospitality to them.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

New York's Response to Japan's Appeal.

The response of New York to the human but unuttered appeal of Japan was instantaneous, and before this is published the gifts of New York metropolitan district will surely have passed \$2,000,000. Behind the gifts of New York were two motives. One was relief. That is, one neighbor helping other in need. The other, to show to Japan a national good will. It is always people of churches that give to such causes in far larger numbers than those outside of churches, and so the motive of good will ran through practically all of the giving.

To all of the missionary societies, the National Council included, individuals here and there have offered money, rather than send gifts to the Red

Cross. So far as known, all societies have urged upon such people the need for immediate relief, and the belief that such relief can best be administered through the Red Cross. People fed and housed, then Church needs will be taken up by those in charge of them. General interest is aroused in New York by the heavy losses of the Church in property. Those in position to estimate believe the total property loss to all Churches will reach \$4,500,000. Lutherans lost heavily, one new building costing \$75,000 having just been opened by them in Tokio.

A Commendable Plan.

The Rev. Dr. Theodore Sedgwick, rector of Calvary Church, New York, entered on the experiment of exchanging for one year the rectorship of Cal-

An Appeal for Help.

September 12, 1923.

We are sure that your heart goes out in sympathy to Bishop McKim and our other missionaries, who are overwhelmed with grief for the destruction of almost all the material results of their life-work. Churches, schools, hospitals are in ruins.

Most of our missionaries have lost their homes, furniture, clothing and books.

We beg, therefore, that you will make an appeal to your congregation and to other friends and send us a special emergency offering for the Japan Mission.

The young people of the Church School will certainly desire to help. Any offerings they make, if sent to us separately, will be used so far as practicable, for the welfare of the children of the Sunday Schools and kindergartens in Japan.

Gifts to meet this emergency naturally cannot count upon parochial or diocesan quotas.

If every parish and mission will send an offering to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York City, the result will, by God's grace, electrify the whole Church.

We are,
Faithfully yours,
THOMAS F. GAILOR,
President of the National Council.
JOHN W. WOOD,
Secretary of the Department of Missions.

vary Church for that of St. Paul's, Rome, Italy. In his place in New York came the Rev. Walter Lowrie. The year having expired, both men have returned to their own parishes, and both report the experiment a success, both finding their own work, after the absence of a year, in good condition, and both commending the plan to others. Mr. Sedgwick says:

"After spending a winter in Rome in charge of the American Church, it will be interesting to many to know the great tide of travel which passes through that city. Whether this will continue if Mussolini continues his present tactics will be a question. Last winter the Church was crowded with Americans, and, although there are two English Churches in Rome, we ministered to many Britishers. The plan of an exchange for a year was a great experiment, but I am convinced that if many of our clergy could have a like opportunity at some of our foreign churches, and could get the perspective of America, after having got the viewpoint of the people on the other side, they could come back and create a far more intelligent bond of sym-

thy between the United States and Europe. If they could have the delightful change, which has been my privilege, to come back and find my own parish in a thriving condition, they would not go away with a fearful heart. I commend the plan most heartily, after having tried it."

Changing Holy Trinity's Unique Chancel.

Holy Trinity Church, Harlem, of which Bishop McVickar, of Rhode Island, and the Rev. Dr. Randolph H. McKim were one time rectors, and which has had the Rev. Dr. Harry P. Nichols as rector for twenty years and more, is tearing out its unusual chancel arrangement, and putting in a conventional one. The present rector is the Rev. Dr. W. H. Owen, one time assistant at St. Thomas Church, but for some years rector of Trinity Church, Mount Vernon. Holy Trinity's chancel had a communion table in the centre, a rail all the way around, and seats against the rear chancel wall, where altars are usually placed. In celebrating the elements at Holy Communion the rector was able to face the congregation, but as matter of fact he rarely did so. He usually stood at one end of the table.

The changes in the chancel are now making at a cost of \$30,000, which sum includes the rebuilding of the organ, the placing of altar, with altar cross in the usual place, repaving the sanctuary, and placing a handsome memorial altar rail, the last named a memorial to the late H. Elmer Crall. Colonel Crall was vestryman, succeeding his father in such place. The father, Leander H. Crall, was many years active in the American Church Missionary Society, and especially interested in the Brazil Mission. Holy Trinity was the only parish in New York having its chancel on the plan described.

The Rev. W. L. Caswell, who used to be assistant to the Rev. Dr. Ernest M. Stires at St. Thomas Church, but left to become rector of St. Thomas' Church, Mamaroneck, has now resigned that parish and will return to be again at St. Thomas' as parish assistant. The Mamaroneck Parish is one of the large and strong parishes of the rural part of New York Diocese.

C.

WASHINGTON.

Rev. Jas. E. Freeman, D. D.,

Dr. Freeman's Consecration.

It is expected that the Presiding Bishop will take orders for the consecration of Dr. Freeman on Saturday, September 29, at Epiphany Church, as follows: Bishop Manning will be the preacher, Bishops Lloyd and Thomas will be the presenters. Bishop Gailor, assisted by Bishops Burray and Lawrence, will be the consecrators. Bishop Brown will read the testimonies of the House of Bishops. Bishop Cook will read the Litany. Testimonials of the Diocese are to be read by Senator Blair Lee, Dr. A. R. Shands and Rev. Dr. Dudley. Testimonials of the General Convention will be read by the Rev. Dr. Pardee and Dr. Nelson.

In the evening of the same day, at the Corcoran Gallery of Art, there will be a reception held, when all the people of the Diocese will be given an opportunity to meet the newly consecrated Bishop and Mrs. Freeman.

On the three Sundays following, it is planned to have open-air services in the amphitheatre on the Cathedral Close. The subject of the service on

September 30 will be the State and Church. The service of October 7 will be a memorial to President Harding and on October 14 the service will be for all men's organizations, both civic and religious. At all three of these services the Bishop of Washington will preside, and it is expected that the addresses will be delivered by prominent laymen.

Dr. Freeman has announced that he will occupy the pulpit at Epiphany Church, after his consecration until his successor arrives to take over the duties as rector of the parish. It has not yet been decided who the new rector of Epiphany will be.

Old Church Plans Interesting Service.

A large congregation of people from Prince Georges County, Maryland, Washington and other points, are expected to attend the service commemorating the two hundred and thirty-first anniversary of the founding of Addison Chapel, now known as St. Matthew's Church, in Seat Pleasant, Md., on Friday, September 21. The rector, the Rev. Reginald J. Ripley, is in charge of arrangements, and the Rev. Dr. C. Ernest Smith will preach the sermon, emphasizing especially the history of the chapel. Addison Chapel was founded in 1692, restored in 1723 and subsequently twice rebuilt in 1746 and 1809. The chapel was consecrated May 8, 1833, by the Rt. Rev. Thomas John Clagett, D. D., Bishop of Maryland. The chapel remained a part of St. Matthew's Parish, Maryland, until the founding of the Diocese of Washington in 1895, when it was placed under the jurisdiction of the Bishop of Washington.

Commander C. T. Jewell, Secretary of the Board of Religious Education of Washington, made the principal address at the evening session of the Convocation of Piedmont, which was held in Trinity Church, Upperville, Va., on Sunday, September 16. His subject was, "Present Day Aspects of the Church Sunday School."

The Rev. Henry T. Cocke, D. D., the new rector of All Saints' Church, Chevy Chase, was in charge of the service and preached the sermon for the first time on Sunday, September 16, at eleven o'clock. Dr. Cocke succeeds in this position the late Canon J. W. Austin, who died last April. During the summer months the services at All Saints' were in charge of Dean C. S. Long, who has now returned to his regular duty at the Cathedral in Orlando, Fla.

Dr. Cocke is a graduate of the Virginia Military Institute, and the Virginia Theological Seminary. He was ordained in 1901 by Bishop Randolph of Southern Virginia.

After short periods of service in several parishes, his work has been largely confined to two fields. For twelve years he was rector of St. Paul's Church, Winston-Salem, N. C., and in 1916 became rector of St. Andrew's Church, Mount Holly, N. J., from whence he came to Washington to become rector of All Saints' Church, Chevy Chase. In 1906 Dr. Cocke was married to Miss Maria L. Snowden, of Baltimore, Md.

Dr. Marcus Benjamin, President of the Churchman's League in Washington, is in Garfield Memorial Hospital recovering from a recent serious operation. His enforced relinquishing of all activity will necessitate postponement of the dinner which the Churchman's League had planned to give in honor of the Bishop of Washington October 4. Announcement will be made later

of the final arrangements for this dinner.

A service of thanksgiving for the safety of the Rev. Norman S. Binsted and Mrs. Binsted during the recent Japanese disaster, was held in St. David's Chapel, St. Albans' Parish, on Sunday evening, September 16, at 8 o'clock. All members of St. Albans' Church and St. David's and St. Patrick's chapels were invited especially to this service, and the choir of St. Albans' Church furnished the music. Mr. Binstead, now a missionary in Japan, grew up as a boy in St. David's Chapel and it was from this parish that he entered upon studies at the Virginia Theological Seminary. The people of the parish have undertaken to raise \$1,000 for Mr. Binsted to use in relief work in Japan, and it is expected that the amount will soon be forwarded to him.

M. M. W.

One Way to Help Japan.

Dr. Wood, Secretary of the Department of Missions of the National Council, makes an interesting and pertinent suggestion which many members of the Church may be glad to adopt.

No doubt many have noticed the statement in cable despatches from Tokyo that no one is allowed to enter the city unless he carries rice and a candle. In other words, food and light. "We cannot individually supply rice," says Dr. Wood, "but are there not many people in this country who would be glad to mail a box of fifty or one hundred candles by parcels post?" They could be addressed to the Rt. Rev. John McKim, D. D., 53 Tsukiji, Tokyo, Japan. Dr. Teusler, Director of the destroyed St. Luke's Hospital, says that poor as candle light is, it is a great blessing and comfort under such conditions as prevail in Tokyo. He is speaking from the experience of his relief work in Siberia.

"Another great need, Dr. Teusler says, will be warm bedding. He asks whether many cannot spare a bedding outfit for one person, including two pillowcases, four sheets and one good pair of woolen blankets. These too can be mailed parcels post to Bishop McKim."

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

"All Day Meetings."

In recent years Episcopalians of this Diocese have borrowed some of the practices of other Christian bodies. One of the most useful that has been taken up is that of holding "all day services." Many of the old colonial churches have been the scenes of these gatherings. Old St. Peter's in New Kent County, which was the parish church of Mrs. Martha Custis in the days when George Washington went courting, now has an annual occasion on which people drive in from all over the county, and from the adjoining counties. Morning Prayer and sermon opens the program at eleven o'clock, after which a bountiful lunch is served, in picnic style in the grove around the church, and Evening Prayer with another sermon at three concludes the day of mixed religious and social enjoyment.

The Church of Our Saviour, in the upper part of Hanover County (the Rev. Thomas S. Russell, rector), enjoyed such a celebration on September 16. In addition to the two usual morn-

ing and afternoon services, which the rector, and the Rev. R. Cary Montague, of Richmond, were the preachers, a meeting was held for the Woman's Auxiliary, which was addressed by Miss Sally Deane, and the vestry held a meeting out under the trees.

A great part of the money used for the building of this church was raised by the Rev. Robert Nelson, who was rector of the Church of Our Saviour in Shanghai, China, so when it was dedicated it was named for the older church in the mission field. A large crowd was present, and the congregation filled the church at both services.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Need for a Larger Church.

The congregation of Galilee Chapel, Virginia Beach, under the leadership of its rector, the Rev. J. F. Milbank, D. D., has taken definite steps for the erection of a new church building. The present chapel, which occupies an ocean front lot, was erected by the residents of this summer resort about thirty years ago. At first it had the status of a union chapel, the various denominations alternating in conducting the services. Several years ago the chapel was taken over by the Episcopalian congregation, and with the rapid development of the population at Virginia Beach the congregation has outgrown the present building. During the past summer the chapel was packed every Sunday morning, many persons being turned away.

The plans call for the erection of a much larger building, at a cost of \$10,000. The old building will be moved to the back of the lot, and used as a parish house. To date \$4,000 has been collected for the building fund, and it is hoped that the amount needed to start building operations will soon be in hand.

The Rev. Dr. Milbank, who came to the rectorship of Galilee Chapel last spring from Williamsport, Pa., has already made a most favorable impression upon the community. With the aid of an adequate building there is no doubt but that he will soon build up a strong and flourishing congregation.

Bishop Tucker has had his summer home on the Beach for thirty-five years—his family all worship in the little chapel—and he is heart and soul with the people in their endeavor to build a house of prayer large enough for their present needs. Any assistance rendered will be gratefully acknowledged by Bishop Tucker, Norfolk, Va.

Churchmen Make Pilgrimage to Jamestown.

Between forty-five and fifty members of the Brotherhood of St. Andrew and members of the Episcopal Churches of Norfolk and vicinity on Saturday afternoon, September 15, made their annual pilgrimage in automobiles to Jamestown and Williamsburg, the seat of the foundation of the Church in America. The party was headed by Robert M. Hughes, Jr., who was in charge of arrangements.

Ten churches were represented when the party left Christ Church, about three o'clock in the afternoon. The machines went directly to the Sewells Point ferry, where they crossed to Newport News and then continued on to Williamsburg.

The party had supper in the dining hall of the College of William and Mary at Williamsburg, and were quartered at the college dormitories that

night and Sunday morning motored to Jamestown after breakfast and services in Williamsburg. The pilgrimage services took place at Jamestown, the party returning to Williamsburg in time for dinner. Sunday afternoon services were held in Hickory Neck Church, at Toano, where Dr. William A. R. Goodwin, a member of the faculty of Williams and Mary, delivered an address on "The Colonial Churches and Churchmen."

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Memorial Window Unveiled.

A beautiful stained glass window, designed and executed by the George Hardy Payne Studios of Patterson, New Jersey, was unveiled Sunday, September 16, in the new parish house of St. John's Church, Roanoke. The window is the gift of Mr. and Mrs. Ernest Fishburn, the daughter and son-in-law of Mr. Thomas Stovell Davant, in whose memory the window was placed.

Mr. Davant served as a vestryman in St. John's Parish for many years and as senior warden for a period of eighteen consecutive years, up to the time of his death. He was also a delegate to the Diocesan and General Conventions. The year before his death he retired as Vice-President of the Norfolk and Western Railroad.

The window contains six glass panels charmingly designed, with two medallions portraying the call of Saint John, the Apostle. In one the Master is pictured by the seaside, with the inscription: "And He saw John," and in the other, with a similar background Saint John is portrayed and beneath this medallion is inscribed the words: "And He called him." Below is the inscription:

"To the Glory of God and in loving memory of

THOMAS STOVELL DAVANT,

A Servant of Christ.
Senior Warden April 4th,
1904; Dec. 30th, 1922."

Mr. Davant is held in most affectionate memory not only by the members of the parish, but by the entire community. He was a man of winsome personality and it is not an exaggeration to say that no man in the City of Roanoke was more beloved.

The window was unveiled by Mary Anne Fishburn, the granddaughter of Mr. Davant, and was dedicated by the rector, the Rev. Karl M. Block, who preached the memorial sermon on the text of the inscription: "A Servant of Christ."

The Rev. Mr. Craighill at Ivanhoe.

Beginning the evening of August 23, a mission lasting one week was held in the Community House of St. Barnabas' Mission (Piney) near Ivanhoe in Wythe County. The mission was conducted by the Rev. Francis H. Craighill, of Rocky Mount, N. C., assisted by the Rev. Devall L. Gwathmey, rector of St. John's Church, Wytheville, and in general charge of the Wythe County Missions. Mr. Craighill's final service was held on the evening of August 30 at St. Andrew's, another mission in the Wythe County group.

Mr. Craighill is greatly beloved in the county, having formerly had the care of all this work and his visit gave the greatest pleasure to all of his friends there.

The chancel at St. Barnabas' has recently been beautified by memorial gifts. Mrs. A. P. Van Meter, of Philadelphia, has given an altar cloth, dosal, ante-pendium and altar cross in memory of her daughter, and two brass vases have been given by Mrs. W. Horner Smith, also of Philadelphia.

St. John's and St. Peter's in Franklin County.

The Rev. J. R. Ellis of Pedlar Mills has recently concluded a mission at St. John's-in-the-Mountains at Endicott, as a result of which Bishop Jett confirmed three persons on Sunday morning, September 2.

Misses Ora Harrison and Lydia A. Newland are the very efficient missionaries in charge of St. John's and Mr. Lynne B. Meade of Roanoke, a student of Virginia Seminary, has been assisting them this summer.

On Sunday evening the Bishop visited St. Peter's-in-the-Mountains at Callaway, where he addressed one of the largest congregations he has ever seen there. Misses Caryetta Davis, Mary F. Montgomery and Mary Nelson Strayer are the missionaries at St. Peter's and are doing a splendid work there. Mr. Branch Spalding of Roanoke, also a candidate for the ministry, has been with them during the past two months.

T. A. S.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

Cincinnati Notes.

The Rev. Dr. George T. Lawton, rector of the Church of the Good Shepherd, Norwood, who has been seriously ill for some time past, is now on the high road to recovery. The parish will be cared for during his convalescence by the Rev. E. B. Jermin, Archdeacon of Michigan and at one time a rector of this same parish. The arrangement is most agreeable to all concerned.

Hon. Gideon C. Wilson, Senior Curator of St. Paul's Cathedral and for twenty-five years Chancellor of the Diocese, is at Christ Hospital, this city, very seriously ill. An operation has so far failed to give the expected relief. Judge Wilson has been a prominent figure in Diocesan affairs for many years and his wise counsel will be greatly missed.

Mr. Charles Gray, organist at St. Paul's Cathedral, has joined the faculty of the Cincinnati Conservatory of Music as teacher of harmony and organ. He is a graduate of the Royal College of Music, London.

The Rev. Dr. Frederick L. Flinchbaugh, rector of Calvary Church, Clifton, and also rector of St. Philip's Church, North Side, has resigned the latter charge to give his whole time to the ever-increasing demands of the larger parish. Dr. Flinchbaugh's devoted service to St. Philip's is greatly appreciated as no doubt it saved that parish from extinction several years ago. Its present condition is very healthy and its location in a growing community bids well for its future. For the present several of the Cincinnati clergy are giving temporary assistance.

Canon Reade was honored by the Kiwanis Club by being chosen as the speaker at and leader of a Memorial Service to President Harding.

The Rev. Stanley Cleveland, student pastor at Madison, Wis., has been chosen Provincial Chaplain of the Sisterhood of the Transfiguration and will visit the institutions in charge of the Sisters in Cleveland and Cincinnati.

The Rev. H. L. Hoover, formerly of Oklahoma, has taken up his residence in the rectory of Holy Trinity Church, Hartwell, where he began his duties as rector on September 1. He is also a member of the City Mission staff.

C. G. R.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

New Parish House Opened.

The new parish house for the Church of the Redeemer, Pittsburgh (the Rev. R. N. Meade, D. D., rector), was formally opened on Sunday morning, September 9. The building is of the Mission style of architecture, one story in height, with a finished basement. The basement is being fitted up as a gymnasium, with bowling alley and basket ball court. The first floor is to be used for Study and Sunday-school Classes. A modern kitchen is built in the rear, in which it is proposed later on to hold cooking classes. The cost of the building was \$50,000. The building committee consisted of the Rev. Dr. Meade, and Messrs. William Wood, George Burke and J. C. Sheriff.

Important Meeting of Woman's Auxiliary.

On Friday, September 14, there was a meeting in Trinity Chapel, under the auspices of the Pittsburgh Branch of the Woman's Auxiliary to the Executive Council, of the Diocesan and Parochial officers of the various branches. Matters considered were the allotment for the year 1923-1924; the need for a large sum of money to help rehabilitate the churches and institutional work destroyed by the late earthquake, tidal wave and fires in Japan; and the Second Ingathering of the United Thank Offering of 1925. This latter event has been appointed for Thursday, November 8, at St. John's Church, Pittsburgh. There was a large attendance, and much interest and enthusiasm were displayed.

A Conference for Colored Workers in the Province of Washington, is to be held at Holy Cross Church, Pittsburgh, on September 25, 26 and 27. The Rev. S. H. Bishop is rector of the parish.

The Church of the Holy Cross, Pittsburgh, will be consecrated by the Rt. Rev. Alexander Mann, D. D., LL.D., on Tuesday morning, September 25.

J. C.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

A Joint-Diocesan Y. P. S. L. in the State.

A valuable handbook has just been issued for the "Georgia Joint Young People's Service League" of the Dioceses of Georgia and Atlanta. At the annual convention of the Diocese of Georgia held in Augusta in April, at which there was representation from the Diocese of Atlanta for young people's meetings, a tentative joint-diocesan organization was formed until the leagues meet again in Macon, Diocese (Continued on page 22.)

Family Department

SEPTEMBER.

1. Saturday.
2. Fourteenth Sunday after Trinity.
9. Fifteenth Sunday after Trinity.
16. Sixteenth Sunday after Trinity.
- 19, 21, 22. Ember Days.
21. Friday. S. Matthew.
23. Seventeenth Sunday after Trinity.
29. Saturday. S. Michael and All Angels.
30. Eighteenth Sunday after Trinity.

Collect for Seventeenth Sunday After Trinity.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

Thy Love, O God, Is Like the Deep.

Thy love, O God, is like the deep
By whose resourceful tide
The vast and restless bays of need
Are boundlessly supplied.
Thus loved by Thee no life can fall
But Thy great heart attends its call.

Thy patience, like a mother, leads
Our erring wills aright.
Entreats us till Thy secret thoughts
Become our chief delight.
Thy hand is kind but holds us fast
Until Thine ends are wrought at last.

Thy goodness is our anchorage
While waiting tempest-worn,
Till in our troubled, anxious hearts
Thy peace, O God, is born.
We rest in Thee and fear no ill,
For storm and calm obey Thy will.

Thy glory is man's destiny,
The crowning boon of grace;
And we, when life's adventure ends
Shall see Thee face to face.
To Thee we cling, as friend to friend;
Thou art our home, the journey's end.
—Rev. C. W. Laufer.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Sons of Zebedee Reproved.

The Rev. Louis Tucker, D. D.

Regarded as a vote of confidence, the request of James and John, the sons of Zebedee, is magnificent. It takes your Oriental to do spectacular things in a dramatic way. Our Lord had just foretold the (political) failure of His mission and His own shameful death. He had told it before, openly, publicly and repeatedly, at Caesarea Philippi and elsewhere. It was explanation of the risks He was taking. Cassandra is a character whose true predictions of disaster are ignored by all. In like manner Our Lord was disbelieved. Yet He was not the helpless sport of sullen circumstance. Cassandra crying out, death-doomed Achilles, Hagan in Hunland, were all helpless. Socrates could have escaped, but died because he chose to remain passive. Jesus, had He remained passive, would have lived and come to the throne by impetus of circumstance already in motion. It was by deliberate interference with events that He made possible His own crucifixion. Had He left them alone He would have been crowned, not crucified.

In magnificent perception of this the sons of Zebedee acted. He had

just predicted His own death. They withdrew and talked it over. Then, with a daring which is delightful, an agnosticism exuberant, a faith unfaithful, but exuberant past power of expression, deliberately, calmly, they made a request. Let no man dream the New Testament without humor. Blinder, more loving deed, dripping with tears, aching with farce-comedy, tenser with tragedy, was never done.

Then came to him the mother of Zebedee's children with her sons, James and John, saying:

"Grant to us that these my two sons may sit one on Thy right and the other on Thy left in Thy glory in Thy kingdom."

"You know not what you ask. Are you able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with?"

"We are able."

"Ye shall indeed drink of my cup, and with the baptism that I am baptized withal shall ye be baptized; but to sit on my right hand and on my left is not mine to give."

Indeed and indeed they knew not what they asked. Throned in eternal majesty amid adoring archangels the least of whom is greater than the race of men, some Presence ineffable, some Power or Principality past our comprehension, drew near Him on the right and on the left. Should these be dethroned that James and John might take their places? Our Lord saw both worlds. The angels given charge lest He dash His foot against a stone were with Him—on the right hand, it may be, and on the left. With what a thrill of amusement they must have glanced at each other. How the story must have spread among the gleaming ranks. How angels and devils, each in their way, must have laughed it over. It does not strike human beings as especially funny; but it concerned the two greatest Angelic Intelligences, whoever they may be, and assumed their dethronement, as a child might ask the dis-crowning of emperors. Therefore it surely spread, and in a few hours, days or seconds the morning stars, it may be, laughed together over it in sheer joy.

And yet, he in whom Christ dwells is, in a certain limited derivative yet perfectly real sense, greater than the greatest. The two who sat at right and left were Archangels, once. Perhaps they are not now. It is better to recall that the angels are not only the Master's adoring subjects but His old friends, tried and true and leal and loyal, and for more than thirty years He had left them, the throne unused, the glory vacant. Soon, very soon, He would come home again. But there was something between; impenetrable, past angelic vision, full of shuddering awe. Still, he would soon come home.

And when the Ten heard it they were moved with indignation against the two brethren. But Jesus said "Whosoever will be great among you let him be your minister; and whosoever of you will be chiefest, let him be the servant of all." 'Tis the old, old law of rule by service. Only by service done or expected can any rise to rule. When a ruler substitutes fear for service and holds not by hope of reward but by terror of torment, that moment he ceases to rise. He may rule for a while; he may even extend power by conquest; but decay is in it. The Apostles were satisfied. Nobody ob-

jects to being ruled over by anybody whose aim and end is service.

There may even have been a deeper allusion. How does the Prince of this world rule the realms of darkness? Not, certainly, by loving service. Many an outlaw chief is hurled to deeds of cruelty by the band his own wickedness corrupted. A man in charge of bandits may be wise, just, soft-spoken, gentle; but he must be merciless. By fear, fear, fear, and then more fear and, behind all, fear, so that the cruellest and boldest of his servants shakes before a master bolder and more cruel—by this must those rule who have put love behind. If he flinch, they depose him. He must be a tiger among wolves, or he is lost. There must be possibilities of cruelty in him greater than in his fellows, and they must show. He who rules in The Land of Darkness must be amply and easily worse than the worst who have gone from here; else he is deposed and another takes his throne. Perhaps Satan had to crucify Christ or be torn down by his own demons.

Reality.

The real thing always shows itself. Whether it is love, or friendship, or generosity, or gratitude, or trust, or repentance, it will evidence its genuineness in something more than profession. There are shams and there are realities in all these spheres, and the differences between them will stand out in the long run. There is a great deal of sorrow over sin and over sinning that is not repentance. The guilty prisoner is sorry that he got caught. The guilty man who has not got caught is sorry that so much of evil and trouble comes of his wrong doing. There is sorrow because of the results of sin, in every sinner's soul. But that is not repentance. Repentance is the turning away, of the soul from sin as sin; it is the turning towards something better than sin. This state of mind will show itself in conduct that gives proof of sincerity. Sinful courses will be abandoned. A new course of living will be adopted. Reparation will be made. In word and in action there will be fruits worthy of the name of true repentance. —H. C. Trumbull.

There is a quiet vale that still will keep
One perfect dream when all the others
go.

For it is ever beautiful as though
It in God's heart were folded close and
deep;
It harbors happiness when sunbeams
steep
The summer's bright expanses, or when
snow
Drifts like white rose leaves, or when
autumn's glow
Burns on the hills, or the spring's green
flames leap.

O little valley resting 'neath His smile,
I need you ever, for life's ways are
far.
I need your flowerlike dawns, your ves-
per star,
Your cloistered calm, your sweet se-
renity,
And ever through your eyes I seem to
see
A fleeting vision of the Afterwhile!
—Elizabeth Scollard.

The War on War.

Assuming our acceptance of God's great purpose, we face the puzzle of cooperating with Him in working it out. It is a puzzle. But like all divinely constructed puzzles there is a key to it. That key is fellowship—fellowship with God and in God with

one another. Fellowship is not merely a unifying force but also unity itself. It is the only end which is its own means. Under its influence all interests can be reconciled with mutual goodwill born of mutual understanding and mutual forbearance. It is the foremost business of the churches to promote goodwill among their own members and with one another. Just now we are considering the larger groupings of the human family. The same key, however, applies corporately as well as personally. The fellowship between nations must be controlled by love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control. It is the responsibility of the Christian Church to bring about this end. Conferences of representatives of the nations, in view of the impossibility of conferences of the nations, themselves, are the greatest instrument at our disposal for the promotion of goodwill. Herein consists the chief and sufficient cure for war.

Let us remember what war is. It is the fruit of sectional goodwill without regard to the total commonwealth, a perversion of the Christian motive and method. By its organized confusion it degrades the saving principle of fellowship into a means of injury and destruction. The world does not need any further exhibition of war's museum of horrors to entice men away from its pseudo-glory. We all hate it. But we must not forget the commanding position it has held from the beginning of human society till now—it is the final arbiter in international disputes. It is just as irrational as trial by fire. But throwing stones at it does no good. Declaring it outlawed is futile, for the outlaw is a particularly dangerous enemy. If we dethrone it, we must have a superior monarch to occupy its place.

Again we are confronted by a puzzle. Our theories are good but human nature is not good, hence practical application is the perplexity of the moment. So far as the churches are concerned there remain still some elementary measures to be taken. Now is the time to establish a league of peace among the whole assortment of Christian denominations which clutter up the human landscape. During the late war Christian fought against Christian, and worse still, members of the same Christian body fought against one another.

I recognize that it would be inadequate for us to agree that we would not fight. But why could we not set ourselves as Christians to discover the substitute for war, and then pledge ourselves to demand of our respective governments use of the substitute to the exclusion of war? What is specially needed at this hour is constructive and "preventive statesmanship" in the churches. There has been a lot of loose talk of late among Churchmen, and equally loose criticism of the churches by non-Churchmen, on the subject of war. But I am speaking for unnumbered multitudes when I affirm that there are no more deadly foes of war on earth than the great mass of Churchmen.—From a Sermon by Bishop Brent.

The Unescapable.

"In one of his despondent moods Father Tyrrell cried that he sometimes longed to give up the whole contention for truth and justice, but that "Strange Man from the Cross" would not let him go. This is the heart of the mystery of Jesus. The soul cannot escape from the instinct that it makes a difference how it responds to him. He does not raise questions which might be deferred to the leisure of eternity. Somehow he defines, as one living in the present, the issues of the hour. He steps out

of the pages of the Book, and out of the Church into the senate and the market-place; and there He bids men define their attitude to Him, and to all that He loves. And in the failure of human hopes, when the soul of man lies exposed and helpless as it does today, He is seen most intimately; His call and His pledge of help come with a loud insistence in such a time, and of man He says—

Stricken to earth, his sword snapped in his hand;
Shield cast away; down-beaten to the knee,
He sees the foes he made above him stand —
Now he has only Me."

A Sweet Young Face.

Along the noisy city ways
And in this rattling city car,
On this the dreariest of days,
Perplexed with business fret and jar,

When suddenly a young, sweet face
Looked on my petulance and pain,
And lent it something of its grace
And charmed it into peace again.

The day was just as bleak without,
My neighbors just as cold within,
And truth was just as full of doubt,
The world was just as full of sin.

But in the light of that young smile
The world grew pure, the heart grew warm,
And sunshine gleamed a little while
Across the darkness of the storm.

I did not care to seek her name,
I only said, "God bless thy life.
Thy sweet young grace be still the same,
Or happy maid or happy wife."
—Phillips Brooks, 1858.

Carpentry in Nazareth.

A novel carpenter shop has been opened by American relief workers opposite the Church of St. Joseph, traditional site of the shop where Christ worked, and is attracting wide attention among tourists and pilgrims, who have been arriving in large numbers during the past few weeks.

It is operated by Armenian orphan boys evacuated from Turkey by Near East Relief. More than sixty youths, under the direction of master craftsmen, are kept busy in relays learning a trade that because of its religious association is looked upon with reverence in this part of the world.

According to Mr. Edward W. Blatchford, of Chicago, Illinois, Near East Relief director for the Palestine area, the inhabitants of the town are watching the experiment with great interest and are providing the boys with a market for their handiwork.—New Near East.

The Preacher and the Choir.

It looked like a duel between the parson and the choir, and at the end of the ninth inning the score seemed to be in favor of the singers.

It was at the morning service, and the minister, sitting in the pulpit with a dignified expression, listened to the usual anthem. Then he arose and announced in a loud, clear voice:

"My text will be, 'Now, when the uproar had ceased.'"

For a moment the members of the choir looked as if they had been fed on persimmons instead of peaches, and then they got together and, in softest kind of whispers, began to talk it over. As a result of the subdued conference

a slight change was made in the musical program, and when the sermon ended and the organ pealed forth, the choir sang, "Now It Is High Time to Awake After Sleep."—Western Recorder.



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Washington, D. C. (Special).—The editor of the Pathfinder has made another tenstrike in securing serial rights to the \$1,000 Pulitzer prize story, "One of Ours." Hundreds of thousands are being sold in book form at \$2.50. Willa Cather, concededly the foremost living woman novelist, has put so much of love, adventure, realism and excitement into this gripping, fascinating tale that the N. Y. Globe says of it: "One of the best pieces of fiction writing that has been done in America. We are almost prepared to say that 'One of Ours' is that great American novel which has been so long in coming."

This story will cost regular readers of the Pathfinder nothing, but the editor makes the agreeable announcement that new readers may have it also by sending in a thirteen weeks' trial subscription with 15 cents to the Pathfinder, 120 Langdon Station, Washington, D. C. Besides this prize novel complete, these thirteen issues will contain many short stories, up-to-the-minute interpretations of what is going on in the world and other features that will keep the whole family informed and entertained for three months.

"One of Ours" begins at once and as it will be difficult to supply back numbers, applications should be mailed promptly.—Adv.

For the Young Folks

God's Kingdom.

God's Kingdom is within us all,
The Master told us so,
And all who seek a way to heaven
Can find it here below.
Each little child a guide may prove
To point the way to heavenly love.

Fod's Kingdom has a place for all:
No child need be afraid.
What were the loving, tender words
The blessed Master said,
"Send not the children off," said He,
"But suffer them to come to Me."
Each time we do a loving deed,
Our hearts grow warm and glad;
A glimpse of God's great Kingdom
Each little child has had;
Ah, let us strive more every day
That we may in His Kingdom stay!
—Eleanor Young.

For the Southern Churchman.

BIG THOUGHTS FOR LITTLE PEOPLE.

Flowers.

The Rev. Thos. F. Opie.

While on a vacation in August we found sixty-five varieties of wild-flowers within a mile of our mountain cottage. How God has blessed the earth with beauty, children! There were pink and red, and yellow and golden, white, purple and every possible color of flowers everywhere. And there are lessons we may learn from these beautiful little "children of the summer."

The first of these is sweet unselfishness. The flower does not live for itself—but to gladden and adorn the earth and to make happy the heart of God's children. No child should live for self alone. Live for others! That is the secret of a happy life. Be sweet, unselfish, lovely, useful for those around you. Carry sweet cheer through the house where you are—and wherever you go. You never saw an ugly, "selfish" flower, did you children? Don't be selfish.

Then the flower teaches us to be natural—to "be ourselves." A rose does not try to be a lily! Nor a violet a pansy. A wild orchid does not try to be a clematis or an Indian pink. The white or the yellow blossom does not strive to be red or purple. No, the flower is true to its own nature. Do not try to be somebody else! Be yourself. Be original. Be natural. Develop the talents that you have, rather than try to copy some one else—and rather than envy others who you think are "better off" than you are. Do not take into life something that will hurt or mar your natural character. A great poet expresses it this way:

"To thine own self be true—
And it must follow as the night the day—
Thou canst not then be false to any man."

The beautiful flowers that we found in such variety grew strong and lovely by "being in love with the sun." That is where they got their color—straight from the rays of the sun! And yet, they did not fret about the rain and the clouds and the winds and the storms. How many boys and girls fret and frown about the weather! How many grow ugly and impatient and complaining

when things happen that they don't like—things that test them and try them and develop their character! We must face the storms and the "hard places" of life, together with the bright and happy and "sunshiny" things. We cannot grow strong and wholesome and lovely by living constantly on pleasure and sunshine; that makes us soft and selfish and weak. Face bravely your disappointments and your trials and troubles. They help you to grow!

Appreciate the joys and opportunities of youth. Use your time well to-day. Take advantage of the present. Do not put off all work and study and helpfulness until tomorrow. The opportunity is for today—and not next week or next year—or "when I grow up." This is the lesson of the flowers. They are here today and gone tomorrow. Live on God and God's love as the flowers live on the sun and sunlight. Be true to your own best nature and impulse. Live for the love and kindness and cheer and sweetness you can bring to others—and do it to-day.

"Gather ye rose-buds while ye may;
Old Time will soon be flying,
And that same flower that blooms to-day—
Tomorrow, may be dying!"

Dolly Flowers.

It was a hot but pleasant day, and little Kitty was very lonely as she sat on the steps of the front veranda. She was thinking, and what she thought was this: That grown-ups were all very well at keeping one's ears washed, skirts starched, and shoes shiny.

She had been watching Joshua, the gardener, weeding in the kitchen garden and putting fresh wood ashes on the white paths. And she had been talking with Eliza, the cook; but as Eliza was not baking, the visit seemed uninteresting. Besides, she was not at all sure that she cared to hear what the cook had to say about the gardener. Joshua and Eliza couldn't agree, still he was Kitty's friend, and she couldn't bear to hear him scolded about.

Grandmother was asleep.

Of course Kitty could read, but most of the books in the house were too grown-up, and, although she knew most of the small words, they didn't make sense without the big ones too.

This lonely little girl wandered out onto the gravel walk and wondered if it would be worth her while to mark out a "Hop-scotch" with a sharp stick and play alone. Then Kitty began to look at the flowers.

Gammy calls them "Johnny-Jump-Ups." Their faces are so long and serious-looking. Perhaps the bumble-bee is trying to make them smile. They won't though—at least they haven't yet. What odd little men they would make! Then such a bright idea took her fancy. Perhaps she could fashion them into little men and make some flower ladies to go with them. She spent a very busy afternoon.

First, Kitty found some crooked sticks as well as some plain ones. These she tied together with twine. Then, taking a Johnny-Jump-Up flower, she tied it on for the tiny man's face. After that around the legs and arms, also about the waist, she wrapped green leaves, using pine needles for pins.

The wee ladies were more attractive than the men. These were made by pressing one straight stick into the earth, down through a hollyhock blos-

som, which first was turned upside down. That made the skirt. To the top of the stick was tied a sweet pea blossom, and about the center she fastened a hollyhock leaf for a mantle.

These little women were sweet, so modest looking in their old-fashioned poke bonnets. The gentlemen looked a little grumpy, but Kitty noticed that no matter which way they were turned they seemed never to take their eyes off the ladies. She thought the flower ladies might melt their chilly hearts.

The faster Kitty worked, the more she found she could do and the more nimble she became with her fingers. There were many queer-shaped sticks to be found, which with the aid of the string, could be fashioned into different positions less formal and stiff-looking. Kitty discovered, too, that, nasturtium leaves made delightful parasols for the dollys.

So she worked on, and on, not noticing that the sun had shifted behind the house, until Joshua came to say: "It's yerself, Missy, they're callin'. It's not me they're wantin'. I've had my tea, but that Eliza, Missy, she drives me nearly!"

"Please don't Joshua, you know I won't let her talk to me about you, and I must be fair," answered Kitty.

"What's them you're makin'?" continued Joshua, not minding the interruption. "Looks like dolly flowers. Reckon I know more about cauliflowers."

"I'll show you after tea," called Kitty back over her shoulder, as she ran up the path to the house, for she knew it was unkind of her to have kept Granny waiting tea. So she washed her hands quickly and was soon in her place at the table.

"Well, what has my little girl been playing this day?" Grandma asked.

"Playing dolly flowers, Granny, I'll show you after tea."

The Sandman, however, didn't even wait until Kitty had finished her tea, and when grandma saw her little girl's head nodding she started her off to bed early. Kitty didn't mind a bit because she was so "happy-tired."—Selected.

Little Grandmother's Surprise.

Patty hopped up and down joyfully before the new cuckoo clock that father had brought her from the city. She had never even seen a cuckoo clock before and had only read about them in stories. "Such a surprise!" she was saying. "O father, how did you ever know just what I wanted?"

Grandmother admired the clock and helped Patty put it into place in her own room. Then, smiling, she said, "That reminds me of the most wonderful surprise I had when I was a little girl."

"O grandmother, please tell me!" begged Patty. The adventures of the little girl that grandmother used to be were more interesting than stories in books, and Patty liked to hear about them over and over again.

"I hadn't a playroom like you, Patty. Our house wasn't large enough, for there were eight children besides a few aunts, grandmothers, hired men and perhaps some cousins and visitors. But the harness room in the barn was my own special place. There in a big hinged box I kept all my playthings."

"O grandmother, what did you have?" Patty had heard the list many times, but she wanted to hear it again.

"Two rag dolls," said grandmother. "They were beautiful things with black ink hair and eyes and red ink lips and cheeks. Their names were Lady Una, from a poem my aunt sometimes read to me, and Miranda, from the Tempest. Then I had a box of beautiful little fairy baskets carved from peach stones.

Jared, our hired man, made them for me. I had a whole family of corn-husk dolls that I made myself. There was a cherry-stone necklace, a string of memory buttons, bits of bright patch-work, pieces of broken china that I made believe were a tea set, pretty stones from the brook, pressed autumn leaves, red and blue and yellow bird feathers picked up in the woods, a ring cut from a pearl shell and probably some other things that I have forgotten. No girl in the neighborhood had so many playthings. I thought no other girl in the world was so rich.

"One day Aunt Hetty took two of my older sisters to town with her. I wanted very much to go too, but Aunt Hetty declared that two were all she cared to look after, and so I was left at home. I didn't cry. In our family it was bad manners to cry for what you couldn't have. But after they drove away I went to the harness room for comfort. I lifted the cover of my box and— Well, Patty, you never can believe what I saw!"

"Let me guess," begged Patty. "A doll?"

"No, better than that!"

"Not a—a fairy?"

"Better than that even!"

"O Grandmother, what? I can't wait."

"A baby!"

"Not a truly live baby?"

"Yes, a truly live human baby. I found out afterwards it was about a year old. But it was small for its age, and I thought it the most beautiful little thing I had ever seen. It was lying in my box fast asleep. Wild with joy as I was, I had sense enough to know that it must belong to some one. I named over all the families in the neighborhood, but not one of them owned a baby. I didn't try to think any farther. I meant to keep it. I named it Rosalind and began to lay plans for feeding it and keeping it warm at night. I stole into the house and asked for bread and jelly, which I got without question. Then I took a small blanket from my room and ran back to the barn. The baby was still there and now showed signs of waking.

"I can't begin to tell you of the lovely time I had that afternoon. Rosalind was not the least bit shy when she woke, and she accepted the bread and jelly. She could walk with little toddling steps. I played with her all the afternoon. When it was time for me to go in, I rocked her in my arms, and the little dear fell asleep. I put her in the bed I had made of my box and covered her with the blanket. Then I shut the lid down so she would be safe till morning. My box was not air-tight. There was a wide seam down the lid, and both ends gaped open. I went in, but I was too much excited to eat, and grandma wondered if 'that child was sick!' I wanted to go to bed early so that it might soon be time to get up and play with Rosalind. Of course I never thought she would wake and be frightened and cry. I hoped she would sleep until I went to her.

"But just as I was going upstairs father came in and said, 'Our new neighbors have lost their baby!'

"What excitement there was in our house. When and where had they lost it?"

"No one knew. They had thought it was in the wagon asleep, but when they reached their new home and looked it wasn't there. It might have fallen out; it might have been stolen; it could hardly have wandered away by itself.

"Of course I knew it was Rosalind, but I kept still. I wanted her so much. The men and the boys were getting lanterns to hunt for her. The women

were putting on bonnets to go and comfort her mother. Then I saw my mother crying.

"Why do you cry? Most likely the baby is all right," I said.

"Yes," she said. "But I am thinking of that poor mother. How her heart is aching! Just think how I should feel if you were lost, child."

"At that my heart gave a queer little leap. How I should feel too if I were lost from my beloved mother! And perhaps baby Rosalind felt that way.

"Don't cry, mother," I begged, hugging her hard. "I know where she is, and she's all right."

"They could hardly believe me, but I led them out to the barn and showed them my precious surprise asleep under her blanket."

"Then you weren't allowed to keep her," mourned Patty.

"No, but I was allowed to go and see her and play with her often," answered grandmother. "And now you'll want to know how she got into my box. Her family had just come that day from the East, traveling in a big covered wagon. They stopped to eat their dinner near our house, and mother invited them in. I was taking my nap then

and knew nothing about it. The other children of the family were supposed to be taking care of the baby. She toddled away from them and crawled into my box. The lid fell down and shut her in. When the family were ready to start, each one supposed some one else had put the baby into her little bed in the wagon. And they did not discover their loss until they started to unload things at the new home.

"But I'd had my wonderful surprise, even though I did have to part with it so soon."—Youth's Companion.

Let's Try It!

Errands of love are as easy to run;
Saying sweet words is the dearest fun.
Let's see, you and I, just for today,
How many kind things we can do and say.

—Selected.

Love is the crowning grace of humanity, the holiest right of the soul, the golden link which binds us to duty and truth, the redeeming principle that chiefly reconciles the heart to life, and is prophetic of eternal good.—Petrařch.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per square line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

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SPECIAL NOTICE.

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If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

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Retarded Children—An ideal suburban home, where a limited number of children of slightly retarded mentality can have individual instruction and care under teachers of twelve years' experience in this line of work. Address Miss Sue L. Schermerhorn, Colonial Place, Richmond, Va., R. F. D. 2.

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SITUATION WANTED.

CLERICAL.

CLERGYMAN, MODERATE CHURCHMAN, in good health; sixteen years in present parish, North, desires Fall and Winter supply work in Florida, or Georgia. Coast resort preferred. Address "B," care of Southern Churchman.

ENGLISH GENTLEWOMAN DESIRES engagement as superintendent, or assistant, of institution, managing housekeeper in private home, or any position of trust. Address Mrs. Birley, 175 Clinton Ave., N. Rochester, New York.

LADY OF EXPERIENCE AND REFINEMENT desires position as companion, or secretary. References exchanged. Richmond preferred. Address "X," Box 55, Station B, Richmond, Va.

HELP WANTED.

WANTED—A LADY OF EDUCATION and refinement, between 45 and 50 years of age, as companion, to assist in housekeeping. Must be a good reader and understand knitting. Address "Companion," care of Southern Churchman.

WANTED—GOVERNESS FOR TWO girls. State terms. Address P. O. Box 16, M. P., Haymarket, Va.

WANTED—A REFINED YOUNG LADY of education as nursery governess for two children ages 5 and 3½. References exchanged. Address "Mrs. R," care Southern Churchman.

WANTED—MOTHER'S HELPER TO assist in the care of small children. References. Apply to Mrs. B. D. Tucker, Jr., 1700 Park Avenue, Richmond, Va.

WANTED—NEAT WHITE GIRL OR woman, to assist mother with four children of school age, and all housekeeping, except laundry work, in army officers' family. Moderate wages. References required. Address Mrs. D. C. Rowe, 1344 Kennedy Street, Washington, D. C.

WANTED—A PROTESTANT TEACHER for five children, ages 7 to 16. Music. References exchanged. Address Mrs. W. E. Beale, R. F. D. Box 6, Handsom, Va.

TEACHER WANTED—A REAL JOB FOR a strong, earnest man. Thirty children on top of mountain are without a teacher. A superb opportunity for service. Address Rev. D. Whittle, Luray, Va.

Obituaries

SARAH CHASE CUMMINGS.

In the recent sudden death of MRS. LINCOLN CLIFFORD CUMMINGS, born Sarah Chase, the town has lost a woman of unusual interest and personality. She was the daughter of Mr. Henry Savage Chase, of Brookline, the founder of the H. L. Chase Burlap Bag Manufacturing Company of Boston. She attended Miss Wesselofts private school in Boston; and until her marriage traveled in Europe almost every year living in England for some time with her sister, Miss Helen Chase. She was married to Mr. Lincoln Clifford Cummings on December 14, 1892, in St. Paul's Church, Brookline, the rectory of which was presented to the parish by her and her sister and brother, Col. William Leverett Chase, as a memorial to their father.

Mr. and Mrs. Cummings resided in Portland, Maine, for nine years, living in the old "Deering Mansion." During this period five children were born: Rosemond in 1893; Lincoln Clifford, Jr., in 1895; Margaret Atherton in 1896; Henry Savage Chase in 1898; and William Leverett in 1900. The family, including Miss Gwendolyn Cummings, a daughter of Mr. Cummings by a previous marriage, after living in California and North Carolina, have resided in Brookline at 36 Druce Street.

Mrs. Cummings was deeply interested in philanthropic and religious matters and was generous to all good causes. She was a member of the Society of Colonial Dames and the Daughter of the Revolution.

The chief beauty of her life was shown in the family circle where her gentleness, tact and devotion made her a woman of singular distinction and charm. Modest and retiring she exercised a wide influence and impressed all in a rare degree with her qualities of motherhood. Her practical sense, touched by religious fervor, made her notable as a person of great faith. This showed itself in the small things of life as well as in the greater problems and enabled her to live her days as a devoted wife, a noble mother and the friend of all.

REV. DANIEL DULANY ADDISON.
All Saints Parish, Brookline.

JOHN AUGUSTINE WASHINGTON.

On August 11, 1923, JOHN AUGUSTINE WASHINGTON died at his home, in Charles Town, West Virginia, after a long illness, which he bore with Christian patience and fortitude. Mr. Washington was born on May 27, 1847. He was the oldest son of Richard Blackburn and Christian Washington, of Blakeley, and afterwards of Harewood, Jefferson County. He was taken prisoner as a boy during the War Between the States and was confined in the old Capitol Prison until paroled by President Lincoln.

Mr. Washington was a patriotic citizen, always ready to serve his community and country, a man of the highest integrity in business, a devoted son and brother, loving and caring for his clan, and an earnest, faithful servant of Christ, a com-

municant and worker in Zion Church, Charles Town.

He married Jane Keyes Ambler, daughter of the late Charles Edward and Susan Keyes Ambler. His wife lived only a short time after the marriage. Genial and sympathetic, with a rare gift for friendship, always ready to bear another's burden, Mr. Washington was loved by all who knew him.

He has left the memory of a pure and useful life and an example of steadfast loyalty to the highest ideals.

We give God thanks for the life and service of him, who having finished his course here on earth, has entered into the rest that remaineth for the people of God.

MRS. CAROLINE ARMSTRONG DADE.

Entered into rest, September 7, 1923, at the home of her son, Mayo Dade, in Daytona Beach, Florida, MRS. CAROLINE ARMSTRONG DADE, widow of Lawrence Alexander Dade, and daughter of Rabea Dawson and James Armstrong, of Washington county, Belpre, Ohio, in the 87th year of her age. She is survived by her sons, William Armstrong, Lawrence Talliaferro and Mayo Dade. They shall rise up and call her blessed.

NEWS NOTES.

(Continued from page 15.)

of Atlanta, May, 1924, when a constitution will be adopted. The handbook covers many subjects, dealing with suggestions that will prove most helpful not only with organization but for carrying on successful meetings throughout the year.

Following the proposed constitution, there is a suggested constitution for parish leagues, and then numerous suggestions for various kinds of programs on such subjects, business or organization; topical, discussional, debatable, missionary, musical, devotional and entertainment. To show how work may be done in the five fields of service, one page is devoted to the report of a year's work accomplished by the league of St. John's Church, Savannah (the Rev. W. T. Dakin, rector, Rev. W. A. Jonnard, assistant rector), and this brings out twelve acts of service for the parish; six for the community; two for the diocese, principally in promoting the Y. P. S. L. in the diocese; seven for the nation and four for the world. In the Diocese of Georgia there are seven organized leagues and in the Diocese of Atlanta, there are two. There were in the neighborhood of thirty-five young people from the two dioceses at the Sewanee Summer Training School, and there are plans now for an extension of this movement, especially in the Diocese of Atlanta.

E. D. J.

"The Teacher."

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

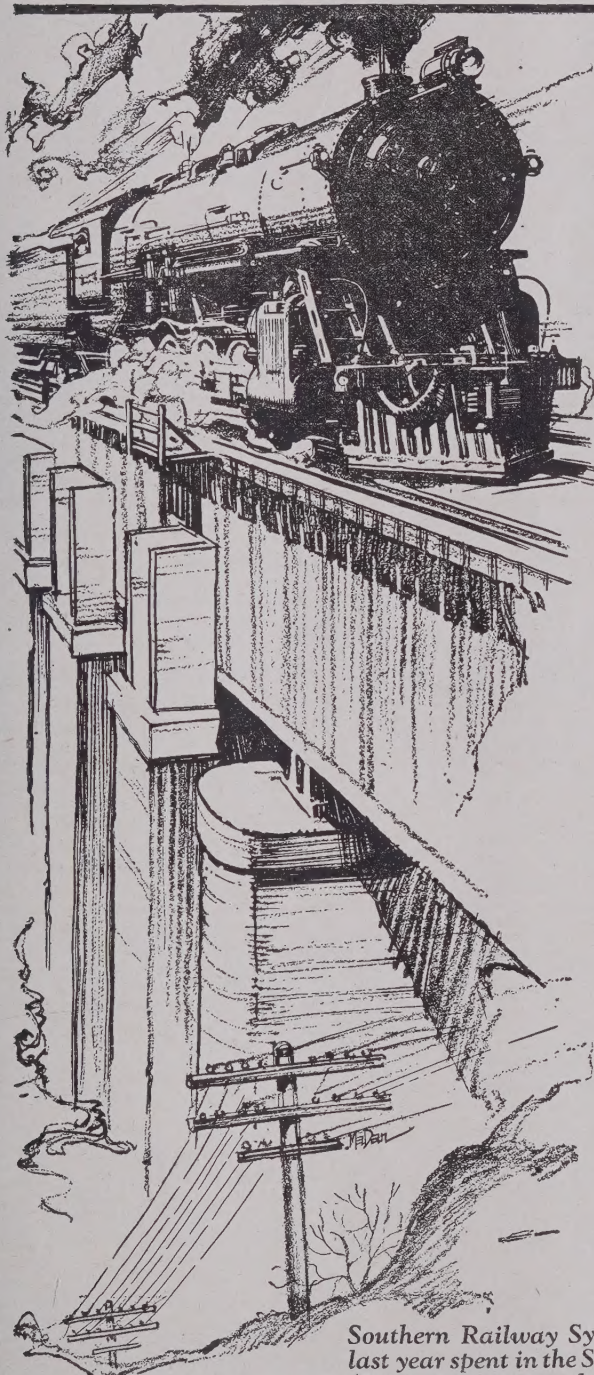
I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh! let the little children see
The teacher leaning hard on Thee.

—Leslie P. Hill.

"Flowers speak of gardens and the country-side, in which more than in the crowded city the serious have loved to see symbols of their Lord. It was a Puritan poet Marvell who established himself as the poet of all who love gardens. It was an evangelical, Cowper, who more than others, has made us enter into the homely joys of a garden. 'Brooks, music and flowers' were all the recreations such believers needed; and for the life of me, I can't suggest better."

SOUTHERN RAILWAY SYSTEM



Keeping pace with the South

The first American locomotive to enter actual service was the "Best Friend" of 1830. Built in a New York foundry, shipped by sea to Charleston, it hauled the first passenger train on what is now the Southern Railway System.

Twenty-two hundred locomotives, some of them fifty times as heavy as this famous pioneer engine, and 70,000 cars, operating on 8,300 miles of Southern Railway System lines, are now doing the work that was begun by the "Best Friend."

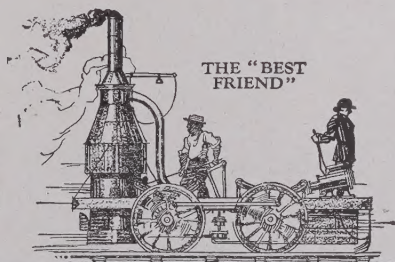
From the Ohio and the Potomac to the Gulf, from the Atlantic to the Mississippi, the far-flung rails of the Southern reach across twelve states with 40,000,000 inhabitants.

The Southern serves the South—from the northern gateways at Washington, Cincinnati and Louisville—and the western gateways at St. Louis and Memphis—to the ocean ports of Norfolk, Charleston, Savannah, Brunswick and Jacksonville—and the Gulf ports of Mobile and New Orleans.

Operated by men of the South, who have been bred in its traditions to understand its problems and its needs, the Southern keeps pace with the South. The investment in its properties is now more than \$710,000,000, of which \$285,000,000 has been expended in the past two decades.

With the continued cooperation of the people of the South, we will be enabled to command the capital for the greater transportation facilities that Southern development will inevitably demand.

Southern Railway System
last year spent in the South
\$20,000,000 more than it
received from the South.

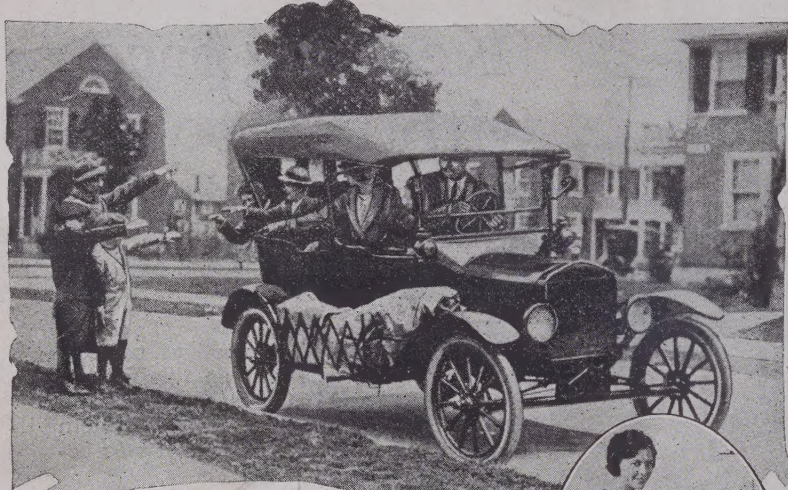


The SOUTHERN SERVES THE SOUTH

WE CASHED OUR WISHES AT THE BANK

4,000 MILES STOOD BETWEEN US AND OUR HOPES—WITH NO MONEY TO MAKE THE TRIP—THEN CAME OUR LUCKY DAY

By Anna Hussel



WE were living in Camden, N. J.—and almost hated the place.

Luck seemed to turn against us from the day we moved there. Sickness came—with big doctor bills that took all our savings and left us in debt. William (my husband) didn't like his work—and the pay hadn't come up to expectations. Yet try as he would, he couldn't find anything better.

Instead of getting ahead, every month was putting us further behind. It was terribly discouraging. We could see only one way out—that was to go to a new place and start over again.

We had our hearts set on Vancouver, B. C. Ever since some friends of ours had settled there a year or so before, Vancouver had been to us like a Promised Land—the land of our dreams. For through these friends we knew a fine job at a fine salary was waiting there for William.

The letters from our friends were full of how well they were doing, of how well we could do, and of what a fine place Vancouver is to live—the wonderful west coast climate, the friendliness of the people, the town's prosperity, the splendid opportunities.

Every letter made us wish anew that we could pull up stakes and join them.

But it seemed an empty and impossible hope. Vancouver is a long 4,000 miles from Camden. Railroad tickets cost over 3c a mile—to say nothing of meals and other expenses. We have two children—making four people to pay for. We didn't have carfare even for a hundred miles. So how in the world were we to get from the Atlantic coast to the Pacific?

When we faced the grim realities it seemed that in thinking about Vancouver, we were simply building air-castles.

The plain truth is that our bad luck had left us poor. We owned a little furniture, a Ford car, and the clothes on our back. But that was about all. It was taking every cent just to live. If we had sold everything we owned in the world, we couldn't have raised enough cash to pay our expenses even half way to Vancouver. Unless wishes could be cashed at the bank, we decided we might as well quit thinking about it.

"Hooray!" He Shouted
"I've Found It"

One Sunday William was reading the paper. I'll never forget it—that was our Lucky Day. "Hooray!" he shouted. "I've found it, Anna!"

The Home Profit Knitter has a portable stand and can be carried from room to room. It is the Master Machine of all knitters.



Look here!" He showed me what he had been reading. It told how people all over the country were earning extra money in their spare time—at simple, easy and pleasant work done in the privacy of their own homes. How one woman averaged over \$11.00 a week. Another \$15.00. How a husband and wife together earned over \$35.00 in a single week—mostly in spare time—time that most people just fritter away. It was work that anyone anywhere can do—knitting socks on the Home Profit Knitter, with good pay guaranteed. "Anna," William said, "there's our chance. There's the way to get to Vancouver and make a fresh start in life. I've got it all figured out. Let's send for full information about this Home Profit Knitter and the guaranteed pay, and then I'll tell you."

After mailing his letter, William told me about his big idea. We would make the trip to Vancouver in our flivver—take our time, see the country as we went, have the time of our lives. It would be cheaper than by train, and a lot more fun. We could soon earn enough extra money with the Home Profit Knitter to buy our food and gasoline and pay all our expenses on the way. We were so excited that we could hardly wait for the answer to our inquiry.

\$14.76 the First Week

It didn't take us long to decide after reading the facts about the Home Profit spare-time work plan. We sent for a Home Profit Knitter—and soon found that William had been right. The instruction book that came with our machine made everything perfectly plain and clear. After practice both of us could knit as fine socks as anyone ever saw. About all one has to do is to turn the handle—fast or slow, just as you like—and watch the yarn. The machine itself does the rest. It was so easy and interesting that I wanted to knit all the time.

We decided the best way was for me to leave the housework until toward evening, and to give every minute I could manage during the day to knitting. Then as soon as William got home and finished his supper, he would sit down at the machine and knit until bed-time. Between us we earned \$14.76 the first week. We were a mighty happy family when the postman brought us that first check from the Home Profit Hosiery Company.

When some of our neighbors saw the fine socks we were knitting, they wanted to buy from us. So we sold quite a few hose around Camden—at a nice profit to us, yet at a price people were glad to pay. With our own sales and our checks from the Home Profit Hosiery Company for the hose we sent them, it took us just fourteen weeks to earn the money for our coast-to-coast trip.

A Wonderful Trip—And a New Start in Life

It was a wonderful trip—a delightful vacation for all of us. We crossed thirteen States and part of Canada. Saw many interesting places—including Yellowstone Park and the Rocky Mountains. Every minute, every mile, was full of interest.

And now here we are in Vancouver—our Promised Land. William has started in his new job and likes it immensely. We like the place and the people. We know we are going to "live happy ever afterward."

If it hadn't been for the money we so easily earned with the Home Profit Knitter, we could never have gotten this new start. It has done so much for us that, naturally, we brought our Home Profit Knitter with us. And with William's new salary and the extra money we will earn by knitting, we'll soon be on "easy street."

MRS. W. E. HUSSEL,
3034 19th St., Vancouver, B. C.

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It is Helping Fill Hundreds of Pocketbooks

Except for the way they used the money, Mr. and Mrs. Hussel's experience with the Home Profit spare-time home work plan can be yours—anybody's! The Home Profit plan is putting extra money into the pockets of people all over America—helping them pay for homes, helping them put money in the bank, helping them pay debts, helping them buy furniture and automobiles, helping them dress better, and live better, helping them in all the ways that money can be used for.

Some earn \$5, \$10 or \$15 extra per week; or, when the family takes turns, as high as \$25 to \$30 or more—just in their spare time, in the privacy of their own homes, and without interference with their other duties.

How much one can earn in this way depends on how much spare time you have. You are always your own boss—can start and stop knitting whenever you like—any time of the day or evening. You can knit as many or as few socks each day or each week as you choose. Whether few or many, the Home Profit Hosiery Company guarantees to take every pair of standard socks you can knit for them, in accordance with their simple specifications, and to give you good pay for every pair you send them.

They also supply free yarn for all the socks you send them. But if you prefer, you can buy your yarn at wholesale price from them and sell the finished hose at your own price to local stores, neighbors, etc. You can also knit sweaters and many other articles on the Home Profit Knitter, either for your own use or to sell—with their latest attachments.

You might as well be one of the thousands who are cashing in on the enormous demand for the skillful little Home Profit Knitter, and the Home Profit Hosiery Company is ready to make guaranteed arrangements with you if you apply at once. It doesn't matter where you live. You don't need to know anything whatever about knitting—the simple and clear instruction book quickly shows you how. All you need is a Home Profit Knitter, a little spare time, and the willingness to use it. No matter what you need money for, it will pay you to send for free information about the Home Profit guaranteed plan. Simply tear out and mail the coupon—now, while it is in your mind. That takes only a minute, but it may make a difference of hundreds of dollars a year to you.

HOME PROFIT HOSIERY CO.

Dept. 202-H, 872 Hudson Avenue

Chester, N. Y.

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Dept. 202-H, 872 Hudson Ave.,
Rochester, N. Y.

Send me full information about making money at home in my spare time with the Home Profit Knitter. I am enclosing 2 cents postage to cover cost of mailing, and I understand that I am not obligated in any way.

Name
Street
City State
Write Name and Address Plainly.